

AETHIOPIAN
ADVENTURES:

OR, THE
HISTORY

OF
THE AGENES
AND
CHARICLEA.

WRITTEN ORIGINALLY IN GREEK,

BY
HELIODORUS. *K*

IN TEN BOOKS.

The First Five translated by a *Person of Quality*,
The Last Five by N. TATE.

To which are prefixed,
*The TESTIMONIES of WRITERS, both Ancient and
Modern, concerning this WORK.*

Reprinted in the Year MDCCLIII.

TO HIS GRACE

THE

DUKE OF BEAUFORD, &c.

My Lord,

AS I have long had an ambition of presenting some essay to your Grace's patronage, I was likewise sensible that no performance (which was entirely my own) could, without presumption, aspire to that honour: but this address comes arm'd with a double apology; not only the fix'd reputation of the work in the original, but on account of the translation itself, being half perform'd by a person of quality and judgment. By whose untimely death we were deny'd the happiness of his farther progress, and I was prevail'd with to think that the world would rather dispense with my coarse finishing of the piece, than lose the part which he had so well begun. Beside the testimonies of the learned for my author, it is yet to be added, that he was not only the first who attempted this way of writing, but the best. The Cassandra and Cleopatra of the French were scions from this stock, nor shall we envy them the reputation which those authors seem'd chiefly to design, the diversion of the ladies. Heliodorus has as well contriv'd for their favour, yet so as to make the amour subordinate to instruction, and every where an occasion of dispensing that learning and experience, with

The Epistle

which he was so wonderfully furnished. The philosophy and politicks deliver'd in the romance of Barclay have render'd it worthy the perusal of the greatest statesmen ; yet, on the first view, we shall find the *Argenis* to be but a copy of *Chariclea*. But after all his maxims of conduct, and examples of virtue, methinks I see the author's genius tremble to come under your Grace's inspection, who have in practice so far excell'd the most perfect images that he could feign. Of what importance your unshaken loyalty, industry, and prudent management, has always been towards the happiness of this nation, is best known to persons of your own high sphere, where your Grace is placed a star of the first magnitude. But your more immediate influence for the publick safety, in the late season of our extremity, was so manifest, that thousands were spectators of its operation. The proud invader himself acknowledg'd his measures to be broken in their foundation, by your presence in Bristol, the main fortress of his hopes ; from which he was obstructed by your Grace's matchless interest and conduct. For a parallel to this service, we must run up to your own great ancestor, whose name shall be sacred to posterity as long as * Ragland castle shall have one stone left upon another.

I have too just a sense of your Grace's character to attempt your panegyrick ; yet, in gratitude, I am obliged to say, that while your Grace is blest with quali-

* Marquess of Worcester's seat, last garrison held out for King Charles I.

DEDICATORY.

fications to adorn the noblest court, it is your peculiar glory to have magnificence and condescension to charm all mankind. That clemency I must make my sanctuary for this address, and leave your Encomium to some more able genius, while the height of my ambition is to subscribe my self

Your Grace's

Most Devoted

Humble Servant,

N. TATE.

TESTIMONIES of Eminent Persons, Ancient and Modern, concerning the following Work.

Heylin, lib. 2. p. 200.

HELIODORUS the author of that ingenious piece, called *The Æthiopick History*, which he so prized that he chose rather to lose his bishoprick, than consent to the burning of his book, which a provincial synod had adjudged to the fire. A piece indeed of rare contexture and neat contrivance, without any touch of loose or lascivious language, honest and chaste affection being the subject of it, not such as old or modern poets shew us in the comedies or other poems: for here we have no incestuous mixtures of fathers and daughters: no pandorism of old nurses: no unseemly action specified, where heat of blood and opportunity do meet: nor indeed any one passage unworthy of the chastest ear.

Philip Melancthon.

THE stile is florid without affectation; the variety of councils, accidents and events contained therein is wonderful; exhibiting most images of human life, so that it may be read by all with equal profit and pleasure.

Stanizlaus. Equ. Polon.

THE reason why learned men have thought *The Æthiopian History* of Heliodorus, worthy the perusal of posterity, is very evident, the design being equally accommodated to the instruction and diversion of the reader. In which, besides the elegance of stile, not only changes of fortune, but examples of virtue are set forth.

Vincentius Obsopoeus.

I Recommend The *Æthiopian History* of Heliodorus, as the most absolute image of all human affections; a perfect example of conjugal love, truth and constancy being wonderfully drawn in the characters of Theagenes and Chariclea. I pass over the beauty, contrivance, and artifice in the expression. Of all Greek authors that ever came into my hands, I must affirm him to be the most pleasant, and will venture to say, the most learned. For the truth of his tale I leave it to himself, but for the probability, it may compare with any History. For the argument which is various, I can aver it to be compleat, forasmuch as it is; besides the continued pleasantness of the tale, full of admirable turns and surprises; he has most skilfully given the cosmography of many places; laid open the secret causes of nature in many instances; learnedly described the rites and customs of many nations; the nature of divers mountains, rivers, stones, herbs, and regions of *Ægypt* and *Æthiopia* especially, countries the least known; mingling all with such beautiful digressions, that in the whole work he hath left nothing imperfect or what might give offence to the most critical reader.

Cornelius Sutorius.

THis work is so furnish'd with wisdom in councils and government of human affections, such discipline and knowledge in all circumstances of war; such inconstancies of fortune and variety of human affections, that it seems wholly derived from the purest fountains of eloquence.

Thomas Dempsterus.

H Eliodorus the Phoenician, the most eloquent and chaste writer of loves; most delightful and artificial in the management of his story.

Hieronymus Commelinus.

H Eliodorus the most elegant author, in whose volume are many sentences, grave, solid, ethick, political, oeconomick. How many things therein subservient to antiquity are no where else delivered. This is attested by divers amongst the ancients, viz. in the Melissa of Antony, and the centuries of Maximus: to instance in modern authors would be endless. I will mention Barnabas Brissonius instead of all: whosoever reads his treatise concerning the Persian principality, will easily find how much he was obliged to this author.

THE ÆTHIOPIAN HISTORY.

THE FIRST BOOK.

THE break of day had now dispersed the darkness, and the sun with earliest beams, gilded the summits of the mountains; when a troop of men that had no living but by robberies, and rapine, appeared upon the Promontory that elevates it self over one of the mouths of Nilus, named the Heracliotick: being assembled, they made a stand to take view of the sea, that lay like a vast valley underneath them; but when they saw nothing that presented hope of prey (all the ships they discovered, sailing off to the Main) they cast their eyes towards the neighbour shoar, and encountred this object.

A ship at anchor, no men in her, yet heavy laden, as might easily be judged afar off, for she was of that burthen, as she drew water to the third deck. The shoar was covered with a massacre of men, some dead; others were but half dead, and the parts of their bodies that yet panted, gave assurance to the beholders, it was no long time since the fight was ended; nor were these the marks of a just quarrel, they were the sad re-

licks of an unfortunate feast. There were tables that stood yet full furnished, and some that were overturned betwixt the arms of those that sat at them; others lay like tomb-stones over the dead that had (as it is probable) hid themselves under them: many bowls and pots were cast down, and many yet held in their hands that had taken them either to drink, or to cast at their enemies heads; for the suddenness of the mutiny, and the necessity, had taught them a new way, and (instead of darts and other offensive weapons) armed them with the cups they drank in. They lay, one cloven with an axe, another his brains beat out with shells that lay ready on the sands, some bruised to pieces with leavers, many burnt with coals of fire, and divers others, diversly murdered; but the most were shot to death with arrows. In some, fortune in a little time had produced strange variations, contaminating the wine with blood, changing the chearfulness of a feast into the horrors of a battle, promiscuously mixing their meat with wounds, and drinking healths with death; preparing such a stage for the Aegyptian thieves to be spectators; but from those heights they could not understand the play; for they plainly saw a defeat, but no matters of the field; an absolute victory, but no spoils taken; a ship unmann'd, but else untouched; hulling in that dangerous road, as if in full peace, and in the midst of the greatest security in the world.

But though ignorant of the cause, they were greedy of the prey; and resolved to make themselves the conquerors: so they marched forward to the pillage; and when they were not far from the ship, and near to the dead bodies, there was presented to their sense, a sight of greater astonishment than the former.

It was a young lady, sitting upon a rock, of so rare and perfect a beauty, as one would have taken her for a goddess, and though her present misery oppressed her with extreamest grief, yet in the greatness of her affliction, they might easily perceive the greatness of her courage: A laurel crown'd her head, and a quiver in a scarf hanged at her back; she rested her left arm upon her bow, and let her hand carelessly hang down upon her right thigh; she leaned on her other arm, laying her cheek upon her hand, and fixing her eyes upon a young gentleman that lay not far distant from her; he was covered in his wounds, and now began to raise himself a little, as if awaking out of a deep sleep, almost of death it self; yet such a stock of beauty shined in his face, and the blood that rained down so set-off the whiteness of his skin, as made him shew most lovely; the pain he felt, seemed to weigh down his eye-lids, and the beauty of the lady, to attract and open them.

He had no sooner recollected his spirits, and scarce breath'd, but with a languishing voice he pronounced these words.

‘ Sweetest, is it true that I yet behold you living,
‘ or (perishing in the execution) have you encreased
‘ the number of the dead? can you not, not even in
‘ death be ravished from me, but will your shadow be
‘ yet a looker on, and sharer in my fortunes?’

It is from you reply'd the maid that I expect my fortune, life or death; this you here see (shewing him a fleeetto in her lap) hath yet not done its office, hindered by the happy signs of your recovery.

This said, she leaped from the rock, and the thieves upon the mountains surprized with fear and astonishment ran to hide themselves behind the bushes: for she

appeared more divine when she was upon her feet; her arrows in her quiver clashing as she stepped, her robe (that was cloth of gold) glittering in the sun, and her hair that flowed under her coronet (like the priestesses of Bacchus) reaching almost to the ground. One said she was a goddess, and sure the goddess Diana, or Isis the patroness of their country; others conceived her to be a votaries to some god, that inspired with divine fury had made so great a slaughter.

This while the maid running to the gentleman, cast herself upon his body, wept, kist him, wiped his wounds, and imbraced him so closely as if she could hardly be assured she had him in her arms.

The Ægyptians observing this, presently altered their opinions; what, said they, are these the actions of a goddess? do goddesses kiss dead men? and with so much commiseration! so encouraging one another, they marched on, and found the lady dressing the young man's wounds, and coming close behind her, did not dare to attempt any thing, not so much as to speak to her; but the noise they had made, and their shadows cast before her eyes, moved her to turn her head; and when she had seen them, she again declined her face; and applied her self to bind up her friends wounds, not so much as the least daunted with the unusual aspect, and colour of these armed Ægyptians: so powerful is sincere affection, as it despises all other pleasing or displeasing things, and transports our whole care and thoughts to the object we love dearest: but when the thieves passed on, and stood in front before her, and seemed as if they would attempt something, she lifted up her eyes again, and seeing them so black and ugly,

‘ If you be’ (she said) ‘ these dead mens spirits, you
‘ do us wrong to trouble us, since most of you with your
‘ own hands slew one another; if any of you fell by
‘ ours, it was but in our just revenge, to repell the vi-
‘ olence you offered to my chastity; but if ye be living
‘ men, I should take you to be thieves; if so, you come
‘ most opportunely: free us, I beseech you, from these
‘ evils that oppress us, kill us, and put an end to all
‘ our misery:’ these passionate words she spake with as
sad an accent.

But they (neither understanding her words nor meaning) left her with the wounded gentleman, not putting any surer guard upon them than their own weakness; and hasting to the ship, they unladed her, every man carrying out as much gold, silver, precious stones and silks, as they were able to bear, neglecting other commodities (tho’ rich and various) and when they had every one as much as satisfied their avarice, they lay’d it down upon the shoar, making it up into packs, and dividing it, not by reason, or after the just value of the things, but equalling them by weight, reserving for the last, to resolve what to do with the young gentleman and the lady.

Mean while there appears upon the mountains a second company, two riding before them as their captains; these were no sooner perceived by the former, but without preparing for the fight, or daring to take with them any part of the spoil, lest it might give occasion to the enemy to pursue; the fear that strook their hearts, made them take their heels with the greatest agility that was possible, for they were but ten, and those they saw coming were twice that number. Thus the lady was twice taken, and yet not pri-

soner. Now these others, though they had an extream longing to be at the pillage, and had already devoured it in their hopes, yet the apprehension, that troubled their spirits, not knowing the cause of these events, retained them for a while; for they imagined the first thieves had made that horrible slaughter; and observing the lady in all the dangers that threatned her, to be no more afraid than if there had been no such thing, careful only of the young man's wounds, that seemed to pain her more, than if they had been her own; they remained mightily amazed, as well at the generosity of her courage, and rareness of her beauty, as at the delicate shape and exact stature of the wounded young man; who began to resume his natural colour: after they had long considered, their captain stepped forth, and took her by the hand, commanding her to rise and go with him; but she that understood not his language, and yet doubted what he meant, drew the young gentleman along (nor would he part with her) and setting her steeletto to her breast, threatned to kill her self, if they might not go together: the captain understanding her more by action and signs, than by her words, and hoping if the young gentleman recovered, he would serve him in designs of higher nature; made his page alight, and he also dismounting, caused the two captives to be mounted on his horses, and himself setting forward on foot, whilst his men trussed up the pillage, went with the prisoners to help them, if happily their weakness should not suffer them to help themselves, nor did their captivity want a glory, to see the conqueror humbled to the conquered, and to be waited on by him that had them in his power: so great is the appearance of nobility, and magick of

a beauty, as to subdue the inhumane nature of thieves, and to mollifie the hearts of the most barbarous. When they had now passed along the sea shoar, about half a quarter of a mile, leaving the left hand-way, they turned up-hill, and climbing over, doubled their paces, to arrive by day-light, at a lake on the other side the mountain.

This part of the country is by the Aegyptians named the Bucolia, or Pasture, in which there is a valley that receives the inundations and disburdenings of Nilus, growing into a lake of an infinite deepness in the midst, but near the sides it is but shallow and marsh: here the Aegyptian thieves live together with a kind of policy, and observing a certain form of a republick: some dwell in cabbins or huts, builded upon little spots of earth, that rise above the water in divers places of the lake; others live in boats, that they use both for ferrying over, and habitations for themselves and wives, who are there brought a-bed; their infants first suck the mothers-milk, and within a while are weaned, and use to eat fish, got in the lake, and broyled in the sun; when a little one desires to go, his mother tyes a cord to his foot, that reacheth no farther than the boat, committing him to this new guide.

Thus all that are born within the lake, account it for their nurse and country, and hold it as a strong protection to their robberies, and to that end such kind of people flock hither from all parts; for the water serves them for a wall, and the great quantity of reed and cane that grows about the borders, stands before them as their bulwark, and therein they have cut out so many ways, intermazed one within another

(which their practice makes easie to them) and cuts off all hope of incursion from the enemy.

The sun now declining to the West, the captain and the rest of his company arrived at this lake, and dismounting the two prisoners, carried the prey aboard their little boats; presently all their fellows that had staid at home, some from one side of the fenns, and some from the other, came running to meet their captain; and received him as their king, doing him all humble reverence; but when they had viewed the riches of the prize, and the divine form of the maid, they conceived their companions had robbed some temple, and taken away the priestess, or the living image of some goddess; so with a thousand glorious praises, elevating their captain's valour to the heavens, they all conducted him to his place of residence, which was a little island cut off from theirs, and reserved only for him, and some few appointed to be always near his person: being landed here, he commanded the multitude should retire home, and not fail to attend him the next morning: himself with some few of his friends made a short supper, then committed the two prisoners to the custody of a young Grecian (taken by the same thieves not long before) to the end he might serve for their interpreter; and giving him order they should be lodged in a tent joyned to his own, charged him to dress the gentleman's wounds, and see that none should do injury to the lady, whilst he wearied with the labour of his journey, and the care of present business went to rest.

But when silence reigned in all the island, about the first watch of the night, the maid being alone, used her solitude, and absence of her keeper, as an occasion

given her to ease her spirits with complaining, the calm of the night exciting her sad thoughts, and being able to see nothing that might divert her mind; when she had deeply sigh'd to her self (for she was separated by command of the captain, Theagenes lying with Kne-mon, and she resting on a poor low pallet) weeping as if her heart would break.

‘ Oh Apollo (she said) how much greater is our
‘ punishment than our offence! cannot all our past mi-
‘ series extinguish thy revenge? we are deprived of the
‘ sweet presence of our friends and parents, we have
‘ been taken by pyrates, we have been tossed at sea by
‘ tempests, and a thousand times in danger of our lives,
‘ we are now at land a prey to thieves: alas are we
‘ yet reserved to be more tormented? where at last wilt
‘ thou end the progress of our miseries? to dye with
‘ a noble fame, were a sweet death; but if any villain
‘ shall offer to force me, which my Theagenes never
‘ yet attempted, with my own hands I will prevent
‘ him, and strangle this betraying beauty, keeping my
‘ virtue to adorn my epitaph, whilst thou Apollo shalt
‘ be called the most cruel Judge.’

She would have proceeded, but Theagenes thus interrupted her; Cease my dearest, my soul Cariclea: 'tis true you have reason to complain, but you provoke the god more than you do believe; we ought not to contradict the will of heaven; by prayers not injuries, that which is greater than ourselves, must be appeased. ‘ You say true, replied Cariclea, but pray how do
‘ you?’ better he said, since evening; I thank this gentleman, he hath applyed that to my wounds, which hath much asswaged their inflammation. You shall find your self more easie to-morrow morning (added their keeper)

for I will gather you such an herb, as shall heal your wounds at the third dressing; I have tryed the properties of it by many experiments, since my self was taken prisoner here; for none of my captain's men have ever come home wounded, but in a little time I have effected their cure by the same means; and do not you wonder I take such particular care of you, for your fortune represents my own; I must needs pity a Grecian's misery, that am my self a Grecian. A Grecian, (Oh immortal gods! cryed the two prisoners for joy) I am both by language and birth. This yet (said Theagenes) gives us some breathing space from our afflictions; but how may we call you? My name is Knemon. Of what part of Greece? Of Athens. Do us the favour I beseech you, to let us know your fortune: forbear (said Knemon) do not make my woes to bleed afresh, nor let not me with abundance of my evils increase yours; neither would the whole night suffice for the narration; and you after your many labours had need of rest and sleep: but they insisting, and telling him that it would not be a little comfort to them, to hear of chances like their own: Knemon begins thus;

My father's name was Aristippus, a native of the city of Athens, a senator of the higher court, and of no mean fortune: it happened that my poor mother having paid the tribute that all human creatures owe to nature, my father resolved upon a second marriage, because he had as yet but one son, and did not think him worthy of all his care; he therefore matched with a woman, named Demoeneta, she was fair enough, but had a soul the most black and foul: she had no sooner entered our house, but she made herself the absolute mistress of it, and reduced all things to her power

and pleasure; charming the good man my father with her beauty, and officiously observing all his humours: for she (if ever woman) had the art to move the violence of affection, and to make him passionately in love with her; if affairs pressed his departure, she wept; at his return she would meet him, accuse the slowness of his coming, and protest she had perished if he had tarried never so little longer; at every word embracing him, and moistening her kisses with her tears, inso-much that my father was so taken with her, as willingly he did see or think of nothing else. At first she used me as if I had been her own son, and added this as a greater tie upon his love; sometimes she would kiss me, and desired that I might stay at home to play with her: this pleased me, and not suspecting what would follow, I admired that she expressed such a motherly affection to me; but when she appeared more petulant, and that her kisses grew more intemperate than became her, her carriage exceeding the bounds of modesty; then I began to suspect, avoid, and repel her allurements; I omit the rest, because it would be tedious, to tell with what ways and promises she would entice me, how she would call me her sweetest favourite, her heir, and oftentimes her soul, making a mixture of fair names, or any thing whereby she hoped I might be caught. In more serious and important matters bearing herself as a mother, but in dalliance shewing plainly she was in love: at length this happened, upon the day of the great solemnity, that we call the Panathineon, when the Athenians, carry a ship in procession through the streets in honour of Minerva: being then in the prime of my youth; after I had sung the usual hymn to the goddess, the rites ended, I returned home, yet vested in

my robe and coronet; she had no sooner cast her eyes upon me, but she lost her reason, and could no longer disguise her passion, nor cover with her art, the violence of her flames, but running to me, embraced me, called me her young Hippolytus, her Theseus. Judge you in what case I was then, that now blush to speak it: that evening my father supped in the Prytaneum, and as is usual in those publick feasts and meetings, stayed there all night: now when all our house were in their first sleep, she came to my bed, and urged me to satisfy her unlawful desires; but I resisting both her threats and flatteries, fetching a deep sigh, she left me, and that night plotted revenge. My father coming home about noon next day, and finding her a-bed, asked her how she did? she told him she was not well; but he pressing her to speak particularly the cause of her sudden sickness;

‘ This good son’ (she said) ‘ so full of piety towards
‘ me; our common child, whom I have loved (I call
‘ the gods to witnesses) more than your self, suspecting
‘ me by some signs to be with child, which I have
‘ concealed from you till I should be better assured of it
‘ my self, took the occasion of your absence, and when
‘ I advertised him of his duty, and perswaded him to
‘ temperance, and to abstain from drinking and wan-
‘ ton courses, for I knew his irregularities in that
‘ kind, though I would not tell you so much, fearing to
‘ incur the suspicion of a step-mother: whilst I was
‘ thus discoursing with him alone, lest he should be too
‘ much ashamed; I blush to tell you the rest, he spurned
‘ me with his foot, and hath made me in this case as
‘ you now see.

My father hearing this, without speaking to me,

for giving me leisure to defend my self, not believing she that had witnessed so tender an affection to me, would now bely me; having found me in my chamber, he set upon me, beating me with his own hands, and causing his servants to scourge me with rods in his presence: I being not able to imagine for what cause they thus abused me; but when the first motion of his choler was past, father (said I) yet now at least (since before you would not suffer me) let me know the reason of your displeasure, and what offence I have committed to deserve this cruel punishment. Dissembling traitor, he replied, wouldst thou have me to be the historian of thy villanies? and turning away from me, hastned to Damoeneta; but she (for she had not yet satisfied her cruelty) lay'd a new train for me.

She had a maid called Thisbe that played excellently well upon the lute, a handsome maid; her she commands to love me, and presently she obeys her, and she that had oftentimes before rejected my suit to her, began now to tempt me with her looks and gestures, in such sort that my vanity believed I was grown beautiful on the sudden: to conclude, I admitted her to my bed, which she continued to visit often; and when I warned her she should take heed lest her mistress should perceive her: Lord (said she) how simple you are! if you think it such danger for me, a slave, and bought with money, to be taken thus; what punishment do you judge my mistress deserves, who boasting her self nobly born, and having a bed-fellow by the laws of matrimony; lastly, knowing death to be the reward proposed for her sin, yet fears not to commit adultery. Oh! say not so (I reply'd) for I can by no means believe it. Yes if you please (said Thisbe) I will bring

you where you may take the adulterer with her: I having told her she should with all my heart; I will, she answered, both for your sake, that have been extreamly injured by her, and for my own, that dayly suffer under her vain jealousy. Therefore (if you have courage) prepare yourself to take him: I having promised her I would not fail, she presently retired herself. The third night after, she came and waked me from my sleep, telling me the adulterer was within, and my father by a sudden necessity called into the country, which she knowing before, had made him this appointment, and that it was now time for my revenge, and wished me to take my sword lest the villain should escape me; I did so, and carrying it naked in my hand, Thisbe going before me with a light, I came to the chamber-door, which I found locked, and saw through the crevices, the glympse of a lamp that burned within: transported with impatience, I broke open the door, and running in, cryed out aloud, Where is this villain, the gallant innamorato of this illustrious lady, that is famed to be so virtuous? and then approaching with a full intent to nail them both to the bed; I saw my father (Oh good gods!) who had leapt out in his shirt, and now was upon his knees before me; and oh son (said he) restrain a little your passion; take pity of your father; spare these grey hairs, that have given you your breeding: we have done you wrong, 'tis true, but it is not of that nature, you should pursue us to the death; suffer not your fury to transport you, nor stain your hands in your father's blood: in these, and other lamentable words, he pleaded; whilst I (as if strook with a clap of thunder) stood silenced, and astonished; looking round about the bed and chamber, not knowing

either what to say or do, wondring what became of Thisbe, that I know not how had slid away from me. In this amaze my sword fell out of my hand, and Damoeneta ran presently and caught it up: my father now seeing he had escaped the danger he apprehended, laid hands upon me, and commanded I should be bound. Damoeneta persisting to exasperate him against me; Did not I tell you this? that you should take heed of this youth, that when occasion was offered he would have some design; I knew it by his face, I saw into his heart: Indeed you told me so (he said) but I could not believe you: then pinnion'd (as I was) he commanded me to be taken away, and would not give me liberty to speak: next day in the morning, he produced me to the people in my bonds, and casting dust upon his head,

‘ It was not to this hope, Athenians, that I bred this
‘ child (said he) but promising to myself he would one
‘ day, be a support and stay to my feeble age; willing
‘ out of such fortunes as the gods bestowed upon me,
‘ to render him accomplisht in all sorts of virtues I pro-
‘ vided able masters to instruct him in the liberal arts;
‘ and when he had tasted the elements of letters, caus-
‘ ed his name to be inrolled in the register of my fa-
‘ mily, made him a free-man of your town, that liv-
‘ ing under your laws, he might enjoy your priviled-
‘ ges; and so much I have loved him, that I have made
‘ my whole life a trouble for his sake; but he forgetful
‘ of all these benefits, first did me injury in his cruel
‘ usage of this my lawful wife; and lastly entred my
‘ chamber in the night, armed with his sword, and
‘ was only so far from being a parricide, as fortune
‘ stood between us, a sudden terror making his sword

‘ fall out of his hand. I now fly to your justice, and
‘ have here brought him before you ; for though by the
‘ laws, with my own hands I might have killed him,
‘ yet I would not ; esteeming it better that he should
‘ receive his punishment from you, than an unfortu-
‘ nate father spot his hands in the blood of his own
‘ son.’

Speaking these words, he wept ; and Damoeneta seemed to take on extreamly, calling me miserable, that should die thus ; justly indeed, but yet before my time, and that sure some devil had posselt me, and put it into my mind, to attempt my father’s life ; her tears bearing false witness of her sorrow, and confirming my accusation as truth : and when I beseeched they would permit me to speak, a notary stepping in, put this strict question to me ; Whether I had not entered my father’s chamber in the night, with my sword naked ? I did enter (I reply’d ;) but hear me, and I will tell you how ; presently the people clamoured out, and said, I ought not to be suffered to speak more . some cryed stone him ; others bid the hangman should take me, and throw me down headlong from the precipice : during this time of their distractions in opinion, I cryed, oh step-mother ! alas I dye for my step-mother, my step-mother condemns me without a hearing ! these words touched the hearts of many, and made them suspect the truth ; but yet I could not be heard ; for the people were in that tumult and trouble, as it was not possible to appease them : when they came to numbring of the votes, they found about one thousand seven hundred that condemned me to death, one half whereof adjudged me to be stoned, and the other, to be cast headlong from the rock ; there remained yet about another

thousand, that slackening something of their severity, out of the suspicion they had conceived of my mother-in-law, condemned me to perpetual banishment; and it was concluded according to their sentence; for notwithstanding they were the minor part, both the others being joined, yet take the first severally, and a thousand made the greatest number: Thus was I exiled from my country, and my father's house.

But the wicked Damoeneta did not long escape unpunished by the Gods, that hate impieties; how it was you shall know hereafter: Now it is time you should rest, for the night is far spent, and you had need of a great deal of sleep: Oh now you will add to our misery, reply'd Theagenes, if you leave this wicked woman thus: Hear then (said Knemon) since your will is so;

After my judgment was pronounced, I went down to the port we call Pyreum, and lighted on a ship that was bound for the island of Egina, knowing I had some friends by my mother's side, that lived there: When I was landed, and had found out those I enquired for, I passed my time there a while, with indifferent good content: I had not stayed there past twenty days, but walking as my custom was, upon the haven, I perceived a bark making in; therefore staying a little to see from whence it was, the planks were scarce laid down, but a passenger came running to me, and imbraced me; it was Charias, one of my old acquaintance: Oh Knemon (said he) I bring you joyful news! you are revenged of your enemy, Damoeneta is dead: You are welcome dear friend Charias (I reply'd) but why do you pass over your good news so lightly, as if it were some ill accident? Relate the manner I beseech you, for I fear she dyed by some unusual way,

and escaped the death and shame she deserved: Justice said Charias, hath not altogether forsaken us, as Hesiod thought; but though sometimes it conniveth at the wickedness of men, and seems as if it slept upon their sins, and for a time deferring to punish them, yet at length it overtakes them; as it hath done the wicked Damoeneta: The particulars whereof came to my knowledge, out of the familiarity that had past betwixt my self and Thisbe, who concealed nothing from me; for when the decree of unjust banishment had past against me, your father penitent for his act, withdrew himself from the company of men, and retired to his Grange-house in the country, there seating his own heart, (as the poet says) he resolved to spend the remainder of his days; but suddenly all the furies of hell began to torment your mother-in-law; she loved you now in your absence, more than ever, and did nothing but complain incessantly, deploring your fortune, but indeed lamenting for her own: No word passed from her mouth but Knemon, her sweetest, her soul Knemon? In fine, her affliction grew to that excess, all the town took notice of it, and the neighbours, and noble ladies her friends, that came to visit her wondered exceedingly to see a mother-in-law witness such a motherly affection, much commending her, and endeavouring to comfort her the best they could; but she told them her evil was greater than to be cured by persuasions, that they knew not the cause of her sorrows, nor what stings were in her heart: And ever as she came to herself, she complained of Thisbe; that she knew not how to serve her purpose; How nimble she was (said Damoeneta) to enterprise and execute a malice! she knew not how to make me enjoy

the pleasure of my love, but she knew how to deprive me of my joy; in an instant, e'er I could think, e'er she would give me time to change my mind. By these, and other words and actions, she accidentally shewed the displeasure she conceived against Thisbe, and that she meant her no good: But Thisbe (finding her indignation, and seeing she was lost in passion; disposed by her ill nature, to lay some train for her, and mad both with love and anger) resolved to anticipate her, and by laying a plot for her, to preserve her self; and coming to her, 'Mistress' (said she) 'what destiny, 'enemy to your contentment, and my fidelity, makes 'you accuse your servant? I have always, and even in 'this last act, obeyed your will; if any thing succeeds 'not to your wish, you must blame fortune, not me; 'yet if you please to command me, I shall testify a 'great deal of affection, and no little industry, to find 'out a way to your content.'

Alas! (she reply'd) how is that possible, since he that only can content me is so far distant, and so much sea and land is interposed betwixt us? the unexpected lenity of his judge was my death, for had they covered him in a monument of stones, they had with him buried and extinguished my flame; for when there is no more hope, there is no more care, or sense of pain: Now methinks I still see him, methinks I still hear him object against me my unjust deceits, and upbraid me with them, and I blush to think my self in his presence; sometimes I think I may yet enjoy him, and resolve to go my self and find him, in what part of the world soever he remains; this sets me all on fire, this makes me mad; and justly, oh you gods I suffer! For why did I plot against him, and rather not use him kindly?

Why was I an enemy, and not rather a suppliant at his feet? had he not reason to give me one refusal? I was a stranger to him; he was afraid to stain his father's bed; it might be time, acquaintance, and my expressions to him, might have won him: But I, crueller than a wild beast, not as if I had been a suiter, but a mistress, that had the absolute empire of his will, thought strange he should not obey me; and in my unhappy rigour persecuted him for despising Damocneta, that had not beauty equal to his merit: But my Thisbe, what content was that you spake of?

'Madam' (she reply'd) 'the world believes that
'Knemon hath obeyed his sentence, and hath left the
'town and territory of Athens; but I know (that e-
'ver since that time I have been thoughtful to procure
'your quiet) he lyeth concealed at a friend's house
'here in town: You have heard of Arsinoe, the flute-
'nist, and her familiarity with him; she after his dis-
'aster, received him into her house, promising to go
'along with him; and till she can furnish her self with
'necessaries for the voyage, she keeps him in secret at
'her house.' But Damocneta could not now refrain
to interrupt her, saying, Oh blessed Arsinoe! both in
the former felicity thou hast tasted, and that occasion
offers thee the present happiness to exile thy self with
him: But what doth this concern me?

'Oh great'y mistress (reply'd Thisbe) for I will
'feign to be desperately in love with him, and pray
'Arsinoe, that is my old acquaintance, and my fel-
'low musician, to give me one night's lodging with him
'in her place; this being obtained, I will make over
'my right to you; you shall personate Arsinoe, and
'he shall take you for her; for I will look he shall have

‘ a cup more than ordinary in his head, and the
‘ chamber shall be dark; and then I hope when your
‘ desires are obtained, your torments will cease, for
‘ the end of love is enjoying: But if your fire should
‘ kindle again, as I hope it will not, we must make a
‘ second navigation (as they say) and sit again in coun-
‘ cil; mean time let us have a care of our present bu-
‘ siness.

Damocneta approving, and praising Thisbe, con-
jured her to be secret, and expeditious; she (desiring
but one day to dispatch it in) went presently to Arsi-
noe, and asked her if she knew not Teledemus? she
said yes; pray thee (said Thisbe) make me beholding
to thee, to receive us this night into thy house; for I
have promised him a night's lodging; he will come
first, and I will follow as soon as ever I have got my
mistress to bed. Arsinoe consenting, Thisbe ran pre-
sently to meet her master, walking solitary in his
grounds, and thus spake to him.

‘ Sir, I come to you the accuser of my self, and to
‘ receive such punishment as you shall please to inflict
‘ upon me: I have deprived you of your son, not as a
‘ principal, yet as an accessory; for when I found that
‘ my mistress lived not as she ought, but wronged your
‘ bed, fearing if it should be discovered by any other
‘ but my self, I should incur the suspicion of being
‘ her bawd; and especially pitying you, that so much
‘ loved and doted on her, yet had no better recom-
‘ pence; not daring to speak freely to you, I resolved to
‘ unfold the truth to my young master; and coming
‘ to him in the night that none might see me, I told
‘ him my mistress abused your honour, and did receive
‘ an adulterer to your bed; but your son (being then,

‘ as you know, incensed against her) understanding me
‘ that I said the adulterer was with her in your bed,
‘ carried away with rage, caught up his sword, and
‘ though I cried to him to stay, yet he regarded me not,
‘ but thinking I had repented me of my discovery, ran
‘ like a mad man to your chamber; the rest you know:
‘ And now you may, if you please, purge yourself be-
‘ fore your son, though absent; and revenge yourself
‘ of her that hath done injury to you both: For I will
‘ this night shew you Damoeneta, lying with her adul-
‘ terous friend, in the house of a stranger in the sub-
‘ urbs.’

If you do it, said Aristippus, I will reward you with your liberty, and it may be, when I see my enemy punished, I may again take comfort, and chase away the sorrow, that in despair of my son’s repeal, hath tormented my old age. I have doubted this a long time, and had ever some shadow of it in my apprehension; yet because I wanted manifest proofs, I rested quiet; But what is to be done?

You know (said she) the monument of the Epicureans; there do you stay for me in the evening: Having thus spoken, she returned to Damoeneta.

‘ Madam (said she) dress your self presently, curl
‘ your hair, and put on your best jewels; for now your
‘ desires approach to their effect.’

She instantly made herself ready, and Thisbe leading her the way, when they came near to Arsinoe’s house, she prayed her to stay there a little, and running in to Arsinoe, intreated her to go over the way, and let them have the house to themselves, for her friend was bashful, newly initiated in the rites of Venus, and would blush if he did see any but herself:

Arfinoe consented, and Thisbe presently returning to her mistress, brought her in, and having got her to bed, took away the light, for fear (she said) Knemon should know of her coming to the island of Egina (for there he is supposed to remain) and wishing her to content her desires, without speaking a word, told her she would bring the young gentleman to her, that was but drinking with a neighbour hard by: Then she made haste to meet her master Aristippus, in the appointed place; and as she came along with him, warned him to be sure to take the adulterer.

Aristippus followed her in, and by the light of the moon, that shined a little into her chamber, with much ado he found the bed: And have I taken thee (he said) thou enemy of the Gods? Whilst he was speaking, Thisbe ran to the chamber-door, and making a noise, cried out, Oh wretched! What ill luck have we? the adulterer is escaped, and therefore master take heed; you know what former mistake was made by your son: Fear not me, reply'd Aristippus, I have the wicked woman fast; I desire no more, and so drew her with him towards the city; but she considering (as it is probable) the evils that encompassed her, the frustrating of her expectation, the ignominy of her fault, and the punishment ordained by the laws, for shame to be surpris'd, and in spite to be deluded; when she came right against the pit, in the academy (where you know our captains, according to the custom of the country, use to sacrifice to the Heroes, or Demy-Gods, for the prosperity of the town) she brake from him with such a fury; as the old man feeling his strength unable to resist, was forced to let her go; and no sooner out of his hands, but she leapt into the pit, and brake her

neck: A miserable end of an impious woman! I am revenged, said Aristippus, without employing the succours of the law to punish thee. The next day your father recounted the whole matter to the people, and made all the friends he could to get your banishment repealed: I know not what is yet done in it; for before any thing was resolved, the particular necessity of my affairs pressed me, as you see, to come into these parts: Yet you may hope the people will consent to your return; and that your father will embark himself to find you out, and bring you back.

This was the relation Charias made me; what since befel me, how I came hither, and the fortunes I have had, would be too long to tell you; with that he wept, and his two prisoners bare him company in tears, as compassionating his misery, and the more because his disasters made them have a livelier remembrance of their own: Nor had they ceased from weeping, if sleep, delighting, as it were, to bath it self in tears, had not closed up their fountains.

But Thyamis (so was the captain of these robbers named) having rested quietly the first part of the night, was afterwards troubled with a strange dream, and waking upon it, spent the rest of the night in studying out the meaning of it; for about the hour that the cock's crowing (whether it be, as some think, out of a natural feeling and knowledge of the sun's return to our horizon, that moves them by instinct to salute that divine light, or by a certain heat proper to them, or by a desire to stir and seek new nourishment) do summon mortals to their customary works, about that time the Gods sent Thyamis this apparition in his sleep.

It seemed to his imagination, that he was in the city

of Memphis, where he was born; and that entering the temple of the goddess Isis, he saw it all on fire; such a great number of lighted torches were within it, and the altars were full of all manner of beasts for sacrifice, their blood flowing upon the pavement, and entries and galleries were so fill'd with people, as their noise and tumult much amazed him; when he was come into the inner part of the temple, he thought the goddess met him with Chariclea in her hand; and said these words,

Thyamis, I charge thy fidelity with this virgin; yet having of her, thou shalt not have her; but thou shalt be wicked, and kill this stranger; yet she shall not die. These ambiguities exceedingly troubled his spirit; and often canvassing the meaning, at length he expounded it thus; thou shalt have her, and thou shalt not; that is, possessing her for thy wife, thou shalt have her a maid no longer; thou shalt murder her; that is her virginity; but so killed, she shall not dye: Thus Thyamis interpreted his dream, flattering his wishes.

When it was morning, and the principal thieves, according to his commandment, were assembled; he bade that the spoils should be brought forth (for by that specious name they call'd the booty) and sending for Knemon to him, charged him to bring thither his two prisoners: As he was carrying them to his captain, Oh gods! (said they one to another) what fortune now attends us? and conjured Knemon, he would be favourable to them to his power; which he promised, and bade them animate themselves, and not suffer fear to seize upon their courage; for his captain was not a barbarian, but noble and full of courtesie; and that be well exprest, by his humanity, the illustrious blood of

his descent; that it was meer necessity which constrained him to take such a course of life: When they were come into Thyamis's island, which he had designed for that assembly, he ascended to a higher ground, and commanded Knemon, who stood below with the prisoners, to interpret to them; for Knemon had now learned the Aegyptian language; and Thyamis did not yet well understand the Greek.

My fellow-soldiers (said Thyamis) you well know my spirit and affection to you, and in what sort I have ever managed your affairs; for being (as you know) son to the chief-priest of Memphis; and unjustly deprived of the dignity of the priesthood, after my father's death, by the means of my younger brother, in this extremity, I fled into your arms, and craved your succours, to revenge my wrong, and recover my honour; and you favoured me so much, as by your general suffrage to elect me your captain; since which time I have lived amongst you, without entrenching upon your privileges, or challenging to my self any greater part of the prize, than the meanest of you; but if money were to be distributed, I only desired my share; if prisoners to be sold, I caused the prize to be laid down in common, knowing he that will discharge the office of a good captain, must be above his men in pains, and but their equal in profit: When I took prisoners in the field; that were men likely to do us service, I have received them into the number of our soldiers; others less serviceable, I have made money of: I never offered violence to any woman; but if they were noble, I have put them to their ransom, or restored them to their liberty, pitying their misfortune; others of meaner condition, and such as the chance of war made captives, and were by their

own natural baseness inclined to serve, I have given you for slaves: But now I have a suit to you, that for my part of the prey, you will please to give me this fair stranger; and though by my own authority I might retain her, yet I hold it more honourable to take her with your consent; for I should do very imprudently, if for gaining of one prisoner a stranger, I should lose or offend my friends and companions; yet the favour you do me shall not be without a recompence; for I will leave the spoils to your dispose: And forasmuch as we of the prophetick race disdain to mix our blood with any women that are not of our quality, I am resolved to take this virgin, not for the pleasure I shall receive in the equal enjoying of her, but for the propagation of an issue to succeed me in my sacred charge; and I will give you the reasons that induce me: When I first saw her, I esteem'd her to be nobly born, as well for the riches she had about her, as that her spirits failed not in the midst of her calamities, but that she constantly stood the assaults of fortune; her form, modesty and breeding were great arguments to me of her quality; for her beauty exceeds all of our times, and her modesty is such as invites her beholders to a continency: why therefore should not I honour her, and judge highly of her? But what yet is more considerable, she seems to me to be a religious votarefs of some goddess, since in all the dangers that beset her, (believing it to be an intolerable sin) she never would pull off her crown of lawrel, nor her sacred robe; what marriage then can be more equal, my brave assistants, than the son of a prophet to match with a maid consecrated to the Gods?

They all approved the match, and wished him joy.

Thyamis catching the words, I thank you, worthy friends, he said, but we shall do well first to ask the maid's consent; for if I would have used the law of Empire, to will had been enough for all: but my demands being only a lawful marriage, the consent of two is necessary; and turning to her, tell us (he said) you fair one, what you do resolve upon our propositions, and declare to us who, and of whence your parents are: But she, after she had fix'd her eyes a good while upon the ground, as meditating what she would say, at length she raised her head, and looking upon Thyamis, with more beauty than before, for her study to contrive her speech, had painted her cheeks with a becoming blush, and her eyes with the vehemency of her thoughts sparkled with more than ordinary lustre; Knemon interpreting, she said,

‘ Sir, it would better have become my brother The-
‘ agenes to have answered you than I, silence being
‘ as commendable in maids, as the grace of replying
‘ is in men; but since you give me liberty to speak,
‘ and that you have express your nobleness in seeking
‘ to compass just things by perswasion, not force, and
‘ in regard your speech is principally directed to me,
‘ I am constrained to exceed the bounds I have pre-
‘ scribed to myself, and that are proper to my sex, and to
‘ answer the demands of my conqueror in the eyes and
‘ hearing of so many men;’

‘ Know then, our country is Ionia, and we are
‘ born of one of the best families of Ephesus: when
‘ we were come to the age wherein the noble-mens
‘ children of our country are accustomed to do service
‘ to the gods, I was chosen priestess to Diana, and my
‘ brother priest to Apollo. This being an annual ho-

'nour, when the year was run out, we were to make
'a voyage to Delos, in our sacred robes, and there to
'exhibit publick games, for exercise of letters, musick,
'and the body; and so according to the manner of
'our ancestors, to resign our priesthood: To this end
'a ship was made ready for us, laden with gold, silver,
'silks, and other necessaries both for setting forth of
'the games, and feasting of the people: Thus we loof-
'ed out of the haven, leaving our father and mo-
'ther in their house, who in regard of the feebleness
'of their old age, and the dangers of the sea, did not
'dare to embark with us: many of the citizens went
'the voyage, some in our ship, some in vessels of their
'own; and having sailed the greater part of our way,
'with all favour of the heavens, on a sudden the clouds
'thickned, and a fearful tempest arose, accompanied
'with lightning and thunder, that so masked the skies,
'and plowed up the seas, as we lost the benefit of our
'compass, and our pilot overcome with the greatness
'of the evil, was forced to give way to the violence of
'the tempest, and abandon the government and helm
'to the discretion of fortune. In fine, the storm hav-
'ing (seven days and nights together) spent the fury
'of its strongest gusts upon our vessel, we were cast u-
'pon the shore where you took us, and beheld so great
'a massacre of men, forasmuch as we there making a
'feast of joy, and a sacrifice to the gods of thanksgiving
'for our deliverance, the sailors (with impious desire
'to possess our riches) set upon us, and resolved to put
'us to the sword; but we made such resistance, as af-
'ter the loss of our enemies and our friends, we two,
'as you saw, remained the conquerors; and would it
'had pleased the gods we had ended our days among

‘ them, and not been the only miserable relicks of that
‘ battle; but since it so falls out, yet we are happy in
‘ this one respect, that some favourable deity hath
‘ made us fall into your hands, and gives us, that late
‘ expected nothing but death, the liberty now to treat
‘ of a marriage, which I were indiscreet if I should re-
‘ fuse: For what felicity can be imagined greater, than
‘ for a poor captive to be thought worthy of her gene-
‘ ral’s bed; add to this, that a maid dedicated to the
‘ gods, shall be taken to wife by the son of a prophet,
‘ that in a little while shall himself be a prophet,
‘ which sure is not without some secret mystery of pro-
‘ vidence. I only beseech one favour, that before you
‘ marry me, I may be permitted to go to the next great
‘ town, or any nearer place where there is an altar or
‘ temple of Apollo, that I may render up the charge of
‘ my priesthood, and put off the marks and ensigns of
‘ the god; it would do best at Memphis, when you have
‘ recovered the dignity of chief priest; for a marriage
‘ joyn’d to victory would be celebrated with more joy,
‘ and be as a trophy of your glorious actions; but
‘ whether before or after, I leave it to your pleasure,
‘ so as you vouchsafe to let me accomplish the cere-
‘ monies usual in my country; whereto I know you
‘ will condescend, since (as you say) you have been
‘ bred from a child in the mysteries of religion, and are
‘ full of reverence towards the gods.

Thus she ceased to speak, and began to weep: all that were present did greatly approve her answer, and by a general cry assured her they were ready to see her desires performed; and Thyamis consented half voluntary, and half by constraint; for his ardent longing to enjoy Chariclea, made him think an hour of delay an e-

ternity; withal he found himself so charm'd with her speech, as if it had been a syren's song, that it forced him to allow of her demands, having also a relation to his dream, flattering his desires with a belief that their nuptials should be held in Memphis: Then he broke up the meeting (having first divided the booty, whereof his companions freely gave him the richer and the greater part) and commanded them within ten days to be ready to sit down before Memphis, and besiege his brother. To the prisoners he assigned their old tent, and Knemon to attend them, not now as a keeper, but a companion, and many times sent for Theagenes to his table for his sister's sake, whom he resolved not to visit often, for fear her sight should increase his impatient wishes to enjoy her, and lest it should make him attempt any thing against what was publicly consented to, and privately figured in his dream. For these reasons Thyamis forbore to see her, thinking it impossible he should behold her and contain his longings; but Knemon, after every one was retired to their lodgings, passed the lake, and went a great way by land to seek the herb he had promised Theagenes the day before.

In the mean time, Theagenes taking the advantage of his absence wept and lamented to himself, without speaking a word to Chariclea, but incessantly calling upon the gods; and she demanding whether he did sigh for their common misery, or that some new disaster was befallen? Alas (said Theagenes) is there any thing more new, or more unjust, than to falsifie faith, and violate oaths, and that Chariclea, without memory of me, or of my services, should treat of a marriage with another?

‘ Oh say not so (replied Chariclea) be not you more

‘cruel to me than my destiny: you have proved my
‘affection by many arguments, and can you now dis-
‘trust me only for words accommodated to the time,
‘and for the interest of our affairs? No, no, your self
‘may sooner change your mind, than I. I can suffer
‘all the calamities of the world, but know there is no
‘violence so great, that can separate me and modesty;
‘nor am I conscious of a fault that way, but in loving
‘you too much, yet with an honest and a lawful love;
‘for from the first entitling of you to my heart, it was
‘as to my husband, not as to a lover that could not
‘moderate his desires, having to this hour preserv’d
‘the utmost purity, often repelling your impatience
‘to consummate the marriage which with vows we had
‘contracted; think how little reason you have to con-
‘ceive I would prefer a Barbarian before a Greek, and
‘a thief before a man of all men the dearest?’

But what was the meaning then (replied Theagenes) of your speech in that famous assembly, when you called me your brother, methought it was a fine invention, putting Thyamis out of jealousy of our love, and making way that we might freely be together, I approved your story of the country of Ionia, and of a voyage to Delos; for they were things like truths, and led the hearers in a pleasing error; but to accord so freely to a marriage, to article, and set down the time before such multitudes of people, I neither could nor would conjecture what it meant, but wished the earth would open and devour me, ere I should see my hopes and services repaid with such ingratitude.

At these words, Chariclea imbracing Theagenes, and weeping, ‘How well I take these fears, (said she)
‘that torment you for my sake, since they make me

‘ know in the extremity of our adversities your affec-
‘ tion is the same it was: but assure your self, Theage-
‘ nes, if I had not carried it thus, we should not at this
‘ time have had the freedom to confer together; for to
‘ be wilful, and to run a contrary course to the desires
‘ of one more powerful than our selves, begets but a
‘ stronger opposition, whilst yielding words, applied
‘ to the motion of the will, presently appeaseth the first
‘ heat, and by the sweetness of a promise lays the ap-
‘ petite to sleep; forasmuch as they that love after a
‘ gross rustick way, if at the first essay they get consent,
‘ they think they have done enough, and making sure
‘ they shall enjoy the content they wish, their spirit is
‘ in more repose, and goes floating in their hope. This
‘ consideration made me yield to Thyamis, in words
‘ only, commending the sequel to the Gods, and the
‘ Genius that from the beginning hath taken our chaste
‘ love into his patronage; oftentimes a day or two put
‘ off, hath been greatly advantageous to the miserable,
‘ and brought means of safety, when no human pru-
‘ dence could work it; therefore for the present I de-
‘ ferred him, avoiding a certainty for an uncertainty;
‘ but we must do this artificially, and conceal it, as a
‘ sleight at the weapon, from our enemies, even from
‘ Knemon; for though he be full of courtesie, and hath
‘ done many favours for us, and is, as we are, a Greci-
‘ an, yet he is, as we are, a captive; and therefore if
‘ occasion should be offered, more likely to gratify his
‘ conqueror, than us the conquered; for neither the
‘ time of his acquaintance, nor his being our coun-
‘ tryman, are sufficient pledges to us of his fidelity,
‘ and therefore, if at any time he touches at our af-
‘ fairs, you must deny the truth, for the lye is not evil

‘ that does good to the author, and no hurt to the hearer.’

As Chariclea was discoursing thus, Knemon entred all in a sweat, and manifesting a great perturbation by his countenance; Here Theagenes, take this herb (he said) and apply it to your wounds. We must prepare ourselves for greater hurts; Theagenes praying him to speak plain, the consideration of the time (said he) will not let you hear me out; for it is to be feared the effect will prevent my words: but follow me you and Chariclea; and so led them both to Thyamis, whom he found busied in furbishing an armour, and sharpening the point of a javelin: This is to the purpose, said Knemon, that you have your arms so near you; put them on presently, and command every one to do the like, for I have discovered such a cloud of enemies coming as I never saw before; they are not far off; for having descried them from the top of the hill where I was gathering herbs, I have brought you the news with all the speed I could, and in traversing the lake, I have given warning to your men to be in a readiness for their defence.

Thyamis hearing this, suddenly started up, and demanded where Chariclea was, as fearing more for her than for himself, and Knemon having shewed her standing at the door, go (said Thyamis in his ear) take her with thee into the cave where we conceal our treasure, and when thou hast conveyed her down, and covered the mouth of the cave with the stone that useth to lie upon it, prythee friend return with all celerity; meantime we will give order for the fight: then he commanded his page to seek him a fat beast; that having sacrificed to the Gods protectors of the place, they might joyn

battle. This while, Knemon doing his commands, led away Chariclea, that sighed and lamented, and at every step she went, turned back her eyes towards Theagenes; at length they came to the cave, where Knemon immediately carried her down.

The place was not a work of nature, as we see many both above and under the ground; but it was a vault wrought out of the rock by the industry of the Aegyptian thieves, and imitating nature, artificially hollowed, to contain their spoils; the entry was narrow and obscure, and conveyed into a little cell, the threshold stone whereof was a door that opened and shut easily, and gave another passage for descent into the cave when necessity required; within it were cut many trenches and meanders, that went turning of either side, sometimes alone, sometimes mixing together like the roots of trees, till they came to the bottom, and there they end in a large and spacious plain, whereinto enters a little light, by certain clefts and cranies in the earth above: Knemon, that by practice knew the turnings, having brought Chariclea to the bottom, endeavoured to comfort her the best he could, assuring her, he and Theagenes would come and see her soon at night, and that he would not suffer him to fight, nor come within the danger: and so he left her not able to speak one word; but fainting, as if she had been struck to death, and deprived of her soul in her Theagenes: and closing up the cave, could not himself refrain from weeping, both that he should be forced to execute so hard a command, and in compassion of her fortune, whom he had almost buried alive, and sealed up in night and darkness, the perfectest workmanship of nature: then he made haste to Thyamis, whom he found compleatly

armed, and with his oration exciting those that were about him; for standing in the midst of them, he said,

My companions in arms, I do not think it needful to trouble you with many words; you need no admonition, war is your trade, and now the enemy is so near us, he cuts off discourse, he comes upon us to force our trenches with his sword, and we must answer him in his own language: I have nothing else to say, but that now, you are not only to defend your wives and children (which hath been motive sufficient for others to fight to the last man; though if we be conquerors, such small things, and many of greater moment will be in our power) but your lives are now at stake, for the war among thieves was never ended by treaty, nor secured by league, but the survivors must be conquerors, and the conquered must die; therefore let us go to't, and let him that dyes his weapon deepest in our enemies' blood, be thought the bravest man.

Having thus said, Thyamis looked about him for his page, and often called him by his name Thermutis, and not seeing him appear, cursing and threatening him, he hastned to the boat: The battle was now begun, and he might see the enemy make himself master of the borders of the lake; for he had set fire upon their cabins and their boats, and so made them transport the flame about the fens, that, devouring the great quantity of the reed, dazzled the eyes of the inhabitants with insufferable light: whilst the noise and tumult deafened their ears, all cruelties of war were seen and heard, the Makists striving to make good the place, but the others falling upon them unawares, and oppressing them with multitudes, slew easily those they found on land, and overwhelmed those within the lake in their boats and

cabbins, whence the air was filled with horrible cries, both of those that defended themselves upon the water, and those that fought by land, and the lake was stain'd all over in the blood of dying persons that fell at one time, both by fire and water.

When Thyamis saw and heard this, he remembered his dream, how he had seen the goddess Isis, and her temple all on fire, and full of sacrifices; and observing his vision was thus far brought to pass, he began to make another explication of the rest: 'Having, thou shalt not have her;' forasmuch as she shall be ravished from thee by the fury of this war; and that 'he should kill her, yet he should not hurt her;' that is, he should destroy her with his sword, and not by rape. To conclude, rating the Goddess as fraudulent and injurious, charging her that she had abus'd and mockt him, and not being able to endure with patience that any other should enjoy Chariclea, he commanded his men to retire a little, and to hold the enemy in play a while, only with skirmishing, and some few sallies, which as they were intrenched, might resist the forces of greater multitudes, whilst he would go and find Thermutis, and offer vows and sacrifices to their presidiary Gods; and so forbidding any man to follow him, he departed as towards his tent, but took his way to the cave: Oh how hard it is to turn a barbarian from that he hath once resolved in his soul; for as soon as they fall to despair of their own safety, it is their custom presently to kill their dearest friends; either believing they shall live together after death, or desiring to take them out of their enemies power, and to free them from all injuries; for these reasons Thyamis forgetting all his own affairs, and though he was at that present en-

compast with enemy-troops that had taken him as in nets, furiously transported with love and jealousy, he entered the cave, where calling as loud as he could, and speaking some words in the Aegyptian tongue, he heard a woman answer him in Greek; and the sound of her voice leading him to the place where she was, he put his left hand about her neck, and with his right drawing his sword, ran her through the body under the left breast, wherewith the poor woman fell down dead, breathing but one sigh, that brake her heart-strings.

Presently Thyamis went out, letting fall the stone upon the entry of the cave, and for her epitaph seeming to write upon it with his tears, adding these words, ‘ Alas poor maid, these are the nuptial gifts I present thee:’ And so returning to his men, he found their battle quite disordered, and ready to fly, frightened with the enemies approach; and on the other side, seeing Thermutis, that brought him a beast to immolate, he chid him, and told him he had already offered the fairest sacrifice of the world; and so entered into his bark with him, and only one more to row; for the boats they have here can carry no more, being wrought out of the body but of one thick tree, by their rude shipwrights; Theagenes and Knemon embarked together in another, and the rest in the like manner; and when they had coasted the island a great way, they ceased rowing, and disposed their boats in front of their battalion, as attending the shock of their enemies; but as soon as they approached, the herdsmen of the island were so far from the courage to sustain the first assault upon the water, that they presently cast about and fled, not daring to endure the very sound of the alarm. Theagenes and Knemon retired themselves softly after

the rest ; but fear did not make them turn their backs ; only Thyamis held it unworthy to give ground, and not desiring to survive Chariclea, he prest into the midst of his enemies, and as he was fighting amongst them, one cried out, this is Thyamis, every man now look to his charge ; so immediately wheeling in a ring about him, they inclosed him with their boats ; but he stoutly holding out, wounded some with his javelin, and killed others : The fight was worthy of admiration, in all the multitude of his foes no man opposed or drew a sword against him, but every one did his best to take him alive ; he resisted a great while, but at last his javelin was beaten out of his hand, and then his foes pressed in upon him, being also at that instant deprived of the succour of his page, that had stood to him bravely, but at that time had newly received (as was thought) a mortal wound, and casting himself into the lake, swimming with much difficulty, had recovered land, no one taking the pains to follow him ; for having Thyamis in their power, they esteemed it to be an absolute victory.

Yet notwithstanding the loss of many of their fellows, they more rejoiced to have him alive that slew them, than they sorrowed for their friends and kinsmens deaths ; so insatiable are the covetous hearts of thieves, preferring gain before their lives, and having no end in the holy name of friendship and consanguinity, but to get by them ; it was the case of these thieves, for they were the same that before out of their fear of Thyamis and his men, had fled from the Heracliotick arm of Nilus, who stomacking to be deprived of other mens goods as if they were their own, had gathered together their companions, and called in the

neighbour villages, offering them equal shares, and chusing them for their captains to conduct the expedition.

But the cause of their taking Thyamis, was this, he had at Memphis a brother named Petosiris, who having by his plots dispossessed his brother of the dignity of chief priest, against the laws and institutions of the country, (for he was his younger brother) and hearing that he was the captain of these thieves, he feared Thyamis would take time to chase him out of his usurped honour, and discover his perfidiousness: also he desired to take away the ill opinion that many had conceived of him, that he had killed his brother, because it appeared not where he was; therefore sending messengers to the villages of the thieves, he proposed a great sum of money, and so many castles to any one that would take him alive; so as these thieves charmed with the hope of such a profit, even in the heat of blood and war, did not forget their promise, but after he was discovered, took him alive, though many died for it: being thus seized of Thyamis, they rowed to land, putting him in irons, and appointing half of their troops to guard him, who vexing at his fortune, upbraided them of cowardise, for not daring to take him with their swords, bearing his imprisonment with more indignation and less patience than if it had been death it self; the rest of them returned into the island, in hope to find the riches for which they had been tempted to run this hazard. But after they had passed over all the island, without leaving one corner unsearched, and finding nothing, or very little of the prize, unless it were some trifles that they had neglected to put up in

the cave, they set fire upon the cabbins, and the evening now approaching, and putting them in a fear to stay longer in the island, lest they should fall into the trains of some of those that fled from the battel, and might now perhaps lie in ambuscade for them, they returned to their companies.

THE ÆTHIOPIAN HISTORY.

THE SECOND BOOK.

THUS the island was all on fire; but Theagenes and Knemon did not perceive that misfortune so long as the sun shined upon the earth, because his beams lessened the appearance of fire by day; but after sun-set, when it grew dark, the flame having then no light greater than its own, discovered it self in the full horror, whilst they trusting to the night's obscurity, came out of the reeds of the marish, and saw clearly the whole island almost burnt to ashes; and then Theagenes bearing his head, and tearing off his hair,

‘ Farewel to life, (he said) this day shall make an
‘ end of all fears, dangers, cares, hope and love, Cha-
‘ riclea is dead, Theagenes is lost; in vain then, unfor-
‘ tunate that I am, have I fled from the battel, an action
‘ unworthy of a man, only reserving my self, my dear-
‘ est, for your sake; but I will live no longer, since
‘ you are deprived of your life; and which heightens
‘ my affliction, not after the common course of nature,
‘ nor have you rendred your spirit in his arms where
‘ you did wish to breath it. Alas, are you consumed

‘ by fire, and has your destiny prepared these flames to
 ‘ be our nuptial torches? Must that beauty without a
 ‘ second in the world, be thus defaced, as not to leave
 ‘ so much remains as a dead body, or any relicks of
 ‘ her unadulterate charms. Oh, unexampled cruelty!
 ‘ the most bitter spite of Fortune, I am denied the fa-
 ‘ vour of a last embrace, and a poor parting kifs.’

At these words, drawing his sword, to run himself upon it, Knemon caught hold of him, and asked what he meant? why do ye mourn for her as dead that lives? Chariclea is in perfect health I do assure you.

This is for children and mad-men to believe (replied Theagenes) but Knemon, you have done me wrong to come betwixt me and a pleasing death: But he confirming the truth of his news with oaths, told him all the commands of Thyamis, the cave, and nature of the cave where he had put her, that he need not fear the fire could penetrate to the bottom, the violence of it being repell’d and broke with a thousand several turnings. At this Theagenes began to breath a little, and thought long till he should come to the island, which he had already presented to his thoughts, and taken up his marriage-chamber in the cave, not imagining the complaints he should make, nor the tears he should there shed.

Thus they rowed towards the island, themselves playing the water-men; for he that rowed them the day before, at the first alarum and cry of the enemy, had fallen overboard. Now they being unpractised at the oar, were a long time carried up and down, having also the wind against them, yet their impatient desire of landing overcame their unskilfulness.

When therefore with difficulty and much labour

they were arrived, they halted with all possible speed to the cave, where they found all wasted by the fire, and only knew it by the stone that covered the entry of the pit; for the wind blowing the flame upon the shades, that were only made of canes and sedges, matted one within another, had burnt them down, and level'd all into a plain, elevating the ashes in the air, and carrying them away; the little that remain'd being so well cool'd, that they might pass over them without fear of burning; and gathering together some reeds that were half burnt, making them into a torch, Knemon went before Theagenes, to light him down; and after they were entred a little way, on the sudden Knemon cried out, O Jove! what have we here? We are undone, Chariclea is slain: Then casting his torch against the earth, he extinguished it, and fell upon his knees, weeping for her untimely death; but Theagenes, as if some enemy had struck him down, fell upon her body, and held her in his arms, as if they had been incorporated together: Knemon knowing him to be lost in sorrow, and fearing least he should kill himself, drew his sword out of the scabbard, and so leaving him, ran to light his torch again.

Mean while, Theagenes fetching deep sighs from his afflicted heart; Oh insufferable grief! (said he) Oh misery that the incensed Gods have let fall upon us! what insatiable fury pursues us with such rage, banishing us from our country, betraying us to shipwrack, and pyrates by sea, and thieves by land, depriving us of all our riches! only one comfort did remain; but, alas! it is now taken from me; Chariclea lies here dead, she that was dearer to me than my life, hath lost hers by the hand of a cruel enemy, questionless in defence of

her honour, reserving her self for me; yet here the poor unfortunate lies dead, not having reaped the fruits of beauty in the flourish of her age; at least (my love) bid me farewell, speak to me, give me but your last commands: Miserable that I am, she answers not, and eternal silence hath sealed up her heavenly and prophetic lips that spake with so much musick; Darkness covers now the light of sacrifices; the temple of the Gods, and their fairest ornament is now return'd to chaos; those eyes have lost their beams that enlightned the whole world, which I assure my self the barbarous murderer did not see. By what name shall I call thee? my contracted! Alas, the contract's broke: My wife? Thou never knewest what marriage was: No, no, I must call thee the sweetest of all names, Chariclea. Oh Chariclea, let your spirits be appeased; you have a faithful friend that shall not long be absent from you; for I go now to celebrate your obsequies, and to sacrifice unto you in your lover's blood: This cave, a rude tomb, shall contain us; here we may enjoy one another after death, though living, the Gods would not permit: At these words, feeling for his sword, he cried out, Oh Knemon, thou hast kill'd me now the second time, and again wrong'd Chariclea, depriving her of the friend's company she most desires.

Speaking this, he heard a voice out of the bottom of the cave, that called Theagenes; but he, without being troubled at it, ' I come (said he) my dear soul, this
' gives me knowledge that you wander yet upon the
' earth, partly because you cannot leave so fair a body,
' whereof the possession was untimely taken from you,
' partly, because yet you have not the rites of sepul-
' ture; and therefore the shadows that inhabit the low-

‘er kingdoms, will not suffer you to remain among
‘them.’ In the mean time Knemon returning with
his torch relighted, the same voice was heard again,
calling Theagenes. Oh good Gods! said Knemon, is
not that Chariclea’s voice? sure it is Theagenes, and
doubtless she yet lives; for the sound that beats upon
our ears comes out of the bottom of the cave, where I
remember I did leave her.

‘Will you not forbear (replied Theagenes) to mock
‘me and abuse me yet again?’

Indeed I deceive you (answered Knemon) and myself, if she that lies here be Chariclea; and presently he turned her upon her back, for her face lay to the earth; and when he had look’d upon her, he cried out, Oh Gods! You authors of prodigies, what portent is this? This is the face of Thisbe: presently he stepped back, and stood as if he had been frozen with amazement; but Theagenes, that now began to take new hope and spirit, brought Knemon to himself, and intreated him to lead him where Chariclea was; and Knemon, after a little pause, again took view of the dead body, and saw assuredly that it was Thisbe; and finding a sword lying beside her, he knew it to belong to Thyamis, who transported with his wild fury, had left it in her wound; also he took a letter out of her bosom, which he would have read; but Theagenes would not permit him, calling upon him, and saying, first let us recover my dear Chariclea, unless now, as before, some God or devil take a pleasure in deluding us, the letter we may read at leisure.

Knemon gave way to his desire, and closing the letter, took up the sword, and halted to Chariclea, who was creeping towards the light upon her hands and

knees, and met Theagenes, who folding her arms about his neck, repeated many times, ‘ And art thou come again Theagenes?’ and he, ‘ Does Chariclea live?’ till in the end, they fell down upon the ground, tangled fast in their embraces, not able to utter any thing, but a kind of groaning; and it was hard to judge whether they were dead or not; for many times an excessive joy vanisheth into sorrow, and immoderate pleasure begets pain, which we vainly call in upon ourselves; thus they preserved beyond hope and opinion, were endangered, till Knemon chafing the rock with his hand, and receiving in his palm the humour that distill’d by drop and drop, cast it in their faces, and stopping their nostrils, recovered them out of their swoon, who finding themselves so kindly laid together, presently started up, and blush’d that Knemon had beheld them (especially Chariclea) intreating him to pardon their exorbitances, who smiling to himself, and turning it to mirth; This (said he) deserveth commendations, if I may be a judge, or any other man that hath entred the lists with love, been happily conquered by him, and made acquainted with his inevitable accidents; but to speak truth, Theagenes, I cannot in any sort approve, and indeed I was ashamed to see you embrace a strange woman with so much passion, and to bath so freely with your tears the body of a slave, to whom you had no tye, so much as of acquaintance, especially, when I told you, and protested that Chariclea was alive and safe. I pr’y thee Knemon (said Theagenes) do not traduce me to Chariclea, whom I lamented in the person of another, believing it was she that was so cruelly murdered; but since some favourable God has now shewed us our error, give me leave to put you

in mind of the generous and constant spirit wherewith you first deplored my misfortune, and afterwards coming unexpectedly acquainted with the dead body (as if it had been some devil in a play) you ran away armed, and your sword drawn, from a woman, a dead woman; A brave Athenian soldier! Hereat they began to smile a little, but as if forced, not without tears; being engaged to sorrow by their present misery.

After they had a while stood silent, Chariclea touching her fair cheek with her hand, 'Blessed (said she) do I esteem her, whosoever she be, that Theagenes has kist and mourn'd for! and if you would not think me jealous, I would desire to know that happy woman's name, and by what error you mistook a stranger for me, and honoured her funerals with your tears; if you know, tell me who she is.'

You will wonder, replied Theagenes; for Knemon says it is Thisbe, that Athenian lutenist, the inventress of the plot that Damoeneta had upon him.

Chariclea starting at this news, 'How is it possible, Knemon (said she) this woman should in an instant be thus transported, as if she had been shot out of an engine, from the midst of Greece to the farthest parts of Egypt? And how chanced it we saw her not as we came down?

I cannot answer you to that, said Knemon; but I shall tell you what I have since understood of her.

After Damoeneta was circumvented by her cunning, and had precipitated her self into the pit, my father recited the whole business to the people, and was presently absolved; then he solicited for my repeal from banishment, enquired my abode, and resolved to embark himself, and come in person to bring me back.

Whilst he was thus employ'd, Thisbe made it her vacation-time, and offering her service at all feasts and meetings, impudently prostituted both her art and person: Now she was observed to be more genteel than Arsinoe, who sung only some loose ayrs coldly to her flute, whilst Thisbe curiously touching her lute, and marrying her voice to the soft strings, ravish'd her hearers. This made Arsinoe conceive against her an envy and emulation, joyn'd with a particular spleen, especially when a certain Naucratian merchant named Naucicles began to fall in love with her, and neglect Arsinoe, that had late been his mistress, disdaining her, because when she had play'd upon her flute, he observed her face grow red, her cheeks swell, and hold an unhandsome competition with her nose, and her eyes ready to start out of her head: The slighted Arsinoe, burning with spite and jealousy, found out the parents of Damoeneta, and to them discovered all the treasons and villanies Thisbe had practis'd against her mistress; part whereof she but suspected, and the rest Thisbe had told her in the height of their familiarity. As soon as the friends of Damoeneta were advertised, they assembled, and conspired against my father's life, and fee'd the prime orators of Athens with great sums of money, to accuse him; who exclaimed unto the people that Damoeneta had perished unjustly, unconvicted, and the crime of adultery was only a pretext to cover her murder; requiring he might be brought alive or dead with whom she was pretended to have wronged my father: finally, they commanded, that at least he should be named; demanding Thisbe to be delivered to them, to the end, that putting her to the torture, they might rack out the truth. My father promised to produce her,

but he could not he r his word; for Thisbe, preventing the danger, if she should appear, whilst they were taking out the procefs for her, fled away, according to agreement, with the merchant Nauficles: this displeased the people, yet they did not judge him to be the murtherer, but an accessory to the plot against Damoeneta, and consenting to my unjust banishment; therefore they expell'd him the city, confiscating all his goods: these were the fruits he reaped of his second marriage, and this was the reason made the wicked Thisbe sail from Athens, who now before my eyes receives the punishment she had deserv'd.

Thus much one Anticles told me in the island of Aegina, with him I put to sea again, bound for Aegypt, that if happily I should light of Thisbe here in the city of Naucratis, I might carry her back to Athens, to discharge my father of the crime whereof he was falsely indicted, and withal to see her treacheries and malice duly punished by the laws; but now I am here detained a prisoner, as you are; at another time you shall know the cause and manner of my taking, the fortune I have since endured, but how Thisbe came into this cave, and who hath slain her, we need some god for an interpreter. Yet if you please, I will read the letter that I took out of her bosom, which may perhaps give us further intelligence; They intreated him to do so, and opening it, he read these words.

To her master K N E M O N, T H I S B E his enemy
and revenger.

‘ F O R my first news, know Damoeneta is dead,
‘ by my means, for your sake; The way I did it
‘ (if you please to receive me) I will relate unto your
‘ self; it is now ten days that I have been in this island,
‘ taken by one of these thieves, that boasts himself to
‘ be the captain’s page, and keeps me locked up, not
‘ giving me the liberty to walk, or look abroad: pu-
‘ nishing me thus (as he tells me) for the love he bears
‘ me; but (as I conjecture) it is for fear lest some body
‘ should take me from him; yet for all this, some an-
‘ gel directing me, as you passed by yesterday, I saw
‘ and knew you, and have now secretly sent you this let-
‘ ter by an old woman; my keeper charging her to pre-
‘ sent it to the fair Grecian, that is near the captain’s per-
‘ son; I beseech you, Sir, free me from this thief, and
‘ receive your handmaid: and if it be your pleasure,
‘ save my life; considering wherein I offended you,
‘ necessity constrain’d me; but that I have revenged
‘ you of your enemy, was the free motion of my soul,
‘ notwithstanding that you be so incensed against me,
‘ as that you are resolved not to pardon me; use me
‘ as you please, let me die, so I may die yours. For I
‘ esteem it much more noble, at your hands to receive
‘ death, and funeral rites according to the custom of
‘ Greece; than to endure a life more terrible than death:
‘ and the love of a Barbarian more bitter than the ha-
‘ tred of an Athenian. Thus Thisbe and the letter
‘ spake. Oh Thisbe Thisbe! said Knemon, thou hast

' received a just judgment, and thy self the messenger
 ' that tells it to us, delivering us a letter (contains part
 ' of thy misfortunes) after thou art dead; by this we
 ' know the Fury that revenged thy wickedness upon
 ' thee, whipt thee about the world, and never held her
 ' hand, till she had brought thee before me, thy wrong-
 ' ed master (though I lived in Aegypt) and made me
 ' a spectator of thy tragedy: But what new stratagem
 ' hadst thou against me? By these letters that fortune
 ' took out of thy hands, I cannot but suspect thee yet,
 ' and I much fear that Damocneta's death is but a thing
 ' devised, and put into their mouths that told me it,
 ' and that thou art come thus far by sea, to make me
 ' as tragick a spectacle now in Aegypt, as before at
 ' Athens.

Why Knemon, said Theagenes, still so valiant! will
 you not yet leave fearing spirits and shadows, my er-
 ror was but a *deceptio visus*, but I am no actor in this
 scene; She is dead I warrant, never doubt it: but who
 is author of this favour to thee, and has killed her to
 thy hand. I cannot imagine; nor how, or when she
 came down hither. I am not able farther to resolve
 you, (said Knemon) but assuredly Thyamis is he that
 killed her: That which makes me believe it, is his
 sword, we found dropt out of her wound; for I know
 it to be his, by the ivory pommel cut in the figure of
 an eagle, which is his crest: Cannot you tell us said
 Theagenes, when, or how, or for what cause he did
 this murder? How should I know? (replied Knemon)
 for this cave hath not made me propheticall, like that
 of Apollo at Delphos or Triphonius his den, from
 whence men come out inspired with a divine fury:
 Presently Theagenes and Chariclea fell a weeping, and

cry'd with one voice, Oh Apollo! O Delphos! this amazed Knemon, not being able to conceive why the names of Apollo and Delphos should so much trouble them; Thus were they busied.

Now Thermutis the page of Thyamis, that was hurt in the battel, when he had recovered land by swimming, the night now growing dark, he found a boat shipwrackt by the fen-side, and entring it, plyed his oars towards his captain's island to see Thisbe, whom a few days before he had taken from the merchant Naucicles, as he was leading her in a narrow way that lyes along the mountain side, where Thermutis lay in ambush to rob passengers; and as Thyamis at the first noise and arrival of the enemies, had sent him to seek a beast to sacrifice to the Gods for victory, Thermutis desperately in love with this woman, desirous to keep her out of danger of the war, and to preserve her for himself, secretly conveyed her into the cave, and for fear and haste left her at the mouth thereof, where she remained, not daring to stir; both frighted with the alarm and the present dangers, and not knowing the windings of the way that conducted to the bottom; and thus Thyamis finding her at his entry, slew her: believing that he killed Chariclea. Thermutis therefore having escap'd the battle, fled to find her in the island, where arriving, he ran with all haste towards the tent of Thyamis, which was now but ashes; and with much difficulty finding the cave by a stone that covered the entry, he lighted a few reeds that were yet unconsumed and ran down, calling Thisbe (which name was all the Greek he had) but when he saw her stretch'd dead upon the earth, he was so astonisht, as a while he had no motion; at length hear-

ing certain sounds and murmurs out of the hollows of the cave. (for Theagenes and Knemon were yet discourting he suspected thole to be the murtherers of Thisbe, this confus'd his thoughts, not knowing what to resolve or do; for the natural cruelty and barbarous humour of the thief, his rage exasperated by this accident frustrating him of the enjoying of his love, incited him to run to the bottom and fall upon them he esteemed the authors of her death; but wanting arms, he was reclaimed to moderation against his will: he thought it his best way at first to accost them as his friends, but if he should chance to find supply of weapons, then to fall upon them as his enemies. This being designed in his mind, he approached Theagenes, and look'd upon him with an eye of fury, discovering his secret purpose.

But when they perceived a naked man coming upon them on the sudden, hurt, and his face all bloody, they were diversly affected at the sight, Chariclea ran down as low as she could; Knemon said not a word, but retired himself some paces, though he knew Thermutis; but seeing him come so unexpected, he feared some stratagem: but the spectacle did not so much terrifie, as provoke Theagenes; who laid his hand upon his sword, as if he would kill him, if his rashness should make him attempt any thing. Stay (said he) or come upon thy death and know the reason; I have held my hand, is because I begin to know thy person, though I doubt thy meaning; Thermutis intreating pardon for his intrusion, fell at the feet of Theagenes as suppliant, rather temporizing, and for fear of danger, than having changed his mind to be revenged of them; and beseeching Knemon to speak for him, pleaded, they

were tyed to save his life having never done them injury, and the day before been their companion, and now fled to them as his friends. This moved Knemon, and made him come in and raise Thermutis, who was prostrated on the earth; and many times demanded of him what was become of Thyamis? Thermutis told all his captain's fortune, how he had fought in the midst of his enemies, neither sparing theirs nor his own life, and how by a commandment to take him alive, they forbore to hurt him though he slew them, and so he left him invironed, finding himself so wounded as he could hardly swim to land, and that for the present he was come into the cave to look for Thisbe; they ask'd him how he came to know Thisbe, or where he had got her? He told them, how he had taken her from the merchants, how he fell in love with her, how for a while he concealed her in his cabbin, and at the coming of the enemy, put her into the cave, where he now found her slain, but by whose hands he knew not, yet would be glad to be informed of the author and occasion of the murther; Knemon desirous to free himself of the suspicion, presently told him Thyamis was the murderer; and to confirm it, shewed him the sword he had found besides her: When Thermutis saw the blade yet dropping blood, and hot, and knew it to be his captain's, fetching a deep sigh, not able to imagine what should move him to that act, blinded and dumb with grief, he left them, and returned to the body, and falling upon it, laying his head in her bosom, he cried, Oh Thisbe! forgetting all other words.

Theagenes, Chariclea and Knemon being now alone, began to study what course they were best to take, and made a shew as if they would consult together; but the

multitude of past miseries, the perplexity of present calamities, and the incertitude of the future yet hanging over their heads, so confused their spirits, that they did nothing but look one upon another, expecting who would first begin the overture; that hope failing, they bowed down their eyes, and again lifting them up, sighed; to ease their sad hearts: At length Kneemon stretched himself upon the earth, Theagenes sat down upon a stone with Chariclea on his knee; and a long time they put off sleep, desiring by some good counsel to provide for their affairs; but broke with grief and labour, though unwilling, they obeyed the law of nature, and from the extremity of sorrow slid into the sweetness of a sleep, the reasonable part of the soul being forced to consent to the necessity of the body.

When slumber had new seized upon them, and but even joyned their eye-lids, and a little lightned them of their burden, Chariclea that lay in the bosom of Theagenes, dreamed that she saw an ugly man come towards her, having his hair all matted and else-lock'd, looking like a traitor, his eyes sunk in his head, and his hands bloody, who running at her with his sword, struck out her right eye; she presently crying out, called Theagenes, and said her eye was gone; he presently awaked, and deplored her misfortune, as if he had dreamed so too; but she feeling about with her hand for the eye she had lost in her sleep; and soon recollecting herself, said, I did but dream, I did but dream, Theagenes; my eyes are safe: do not afflict your self.

These words gave new life to Theagenes: the Gods be thanked (said he) that have preserved those sunbeams: But what was the matter? what terror did in-

vade you? Oh, said she, a wicked and ill-favoured man, not fearing your unconquered valour, with his sword drawn insulted over me, that had taken sanctuary in your bosom, and methought he struck out my right eye, and would it had been truth, not a dream: The Gods forbid, replied Theagenes; Why say you so? Because, said she, it had been better for me to have lost an eye, than to have been put in such a fear for you; for I doubt this dream portends some ill to you, who are dearer to me than my eyes, or life it self. No more of that, said Knemon (for he had heard all, awaking with the first cry of Chariclea) to me this dream signifies quite another thing; tell me, are your parents living? Chariclea said yes: Then said Knemon, believe your father to be dead. Thus I conjecture it; Our parents are the authors of our life, and it is by their means we see and enjoy this light; therefore I hold it apt to compare our father and mother to our eyes, the sense capable of light, and whereby we discern things visible; and this is the meaning of your dream. A heavy sense, replied Chariclea; yet rather be this verified than the other. May your Tripos divine rightly, and I prove a false prophet. The event will crown my divination, replied Knemon, and so rest you content.

But methinks we dream yet, that so much trouble our selves about imaginations, and omit to resolve what we should do whilst this Ægyptian (meaning Thermutis) hath left us for a while, to mourn for his dead mistress: Theagenes catching his word, prithee Knemon, said he, since some divine power hath joyned thee to us, and made thee our companion in misery; first give us thy advice, for thou knowest the country,

and understandest the language ; and we, that are never very apprehensive, are at this instant so dulled with calamity, as we have not understanding in our own affairs.

Knemon pausing a while, spake thus ;

I know not which of us have greatest share in misfortune ; I have a burden great enough ; yet in regard you command me (as the eldest here, and most versed in the world) to give my opinion, this it is ;

This island as you see is laid waste and deserted, containing now no living creatures but our selves, within this cave is great store of gold, silver and silks (for it is hardly to be imagined what quantity of rich spoils Thyamis hath taken both from us and others, and deposited here) but for corn and other ammunition necessary to maintain life, there is left no more but the bare names ; if therefore we stay here long, it is to be feared we shall perish either by famine, or the enemy, that may return, or by our own fellows, if they make head again ; for they are not ignorant where the treasure lieth, and are likely to come hither for supplies of money, and then we cannot escape their fury ; or if they should deal milder with us, yet we should be obnoxious to their petulancies, and suffer the indignities of their barbarous humors ; for thieves are men that naturally keep no faith, and less now than ever, having lost their captain, that could by his authority bridle their insolencies ; therefore we must leave the island, and get away from it as out of a net or prison ; but first let us free our selves of Thermutis, under pretence of sending him to try if he can hear any news of Thyamis ; and when we are none but our selves, we shall more easily consider and resolve what we have to do :

and it much concerns us to dispatch away this inconstant, quarrellsome and ill-natur'd man, and that hath us in suspicion for the death of Thisbe, and will not be at quiet in himself till he be revenged upon us if occasion be presented.

They approved his counsel, and thought best to follow it: Then going forward to the entry of the cave, they perceived it was day; and awaking Thermutis, whom they found in a dead sleep; and he being a light and credulous man, they easily perswaded him as they pleased; acquainting him (as he believed) with their purposes; the body of Thisbe they laid in a little pit, and covered it instead of earth, with ashes, the ruins of their late house, and performing the ceremonies that piety owes to the dead, as fully as the time would suffer, and for all funeral offerings make a parentation of their tears, they sent Thermutis to seek Thyamis. He had gone but a little way, when suddenly he turned back, and told them he would not go alone, nor object himself to the danger of being a spy, unless Knemon would be a partner with him: Theagenes perceiving Knemon to hang back for fear of the Ægyptian, as might easily be judged by the character he had made of Thermutis, wherein he had pictured his own fear; What, said Theagenes, so strong in counsel, and so weak in execution! Take heed you do not make my suspicion of your valour prove a truth; revive, rouse your spirits, man, and at least make a shew as if you were content to go along with him, lest your refusal make him suspect our flight: Away, go with him; there's no danger, you have your cloaths on, and a sword by your side, why should you fear to walk with a naked man, that hath no weapon to offend you?

And then taking your time, you may secretly forsake him. and come to us at an appointed place, which shall be some neighbour-town, if you know any such, where the inhabitants are civil men.

'Tis very well advis'd, said Knemon; let us meet at Chemmis, a rich town, well-peopled, and near hand, situate upon the skirts of Nilus, below the banks, that defend it from the surprises and incursions of the herdsmen; when you have past the lake, it is but a hundred furlongs thither, and you must go directly south: We shall hardly reach it, said Theagenes, Chariclea hath not been used to so long journeys; yet we will go and disguise our selves like beggars or poor fortune-tellers that travel about the country to charm an alms from these hard people. Oh! you will make excellent gypsies, said Knemon; Out upon you, what black deformed faces you have, especially Chariclea, that hath lately lost an eye! and yet by your habit you will be such fine mendicants. that sure the country-people will think you wander about to beg jewels, gold, plate, and not a poor alms, or a morsel of bread. At this they could have been content to laugh; but their mirth only extended to a smile: Then taking a solemn oath never to abandon one another, confirming what they had determined, they disposed themselves accordingly.

Knemon and Thermutis passing the lake whilst it was yet early day, took their way through an intricate thick wood, Thermutis went before, Knemon having entreated him, because he was skilful in the ways, that were difficult; but indeed it was to secure his own life, and to prepare occasion to give him the slip: when they were now come into the thickest of the wood, they met

a flock of sheep, and killing the bell-weather, laid the flesh to roast upon the fire which the shepherds (that fled at sight of them) had kindled for themselves; neither would their bellies let them be in quiet till the meat was enough, but hunger made them so fierce, as like wolves or tigers, they devoured it in great gob-bets, only a little black'd with the fire, the blood running about their mouths. When thus they had satisfied their hunger, and quenched their thirst with milk provided for the shepherds, they held on their journey.

Now it was time for Knemon to shew all his cunning, for they were come to the top of a hill, whence Thermutis shewed him a town in the bottom, where he imagined Thyamis to be a prisoner, either in the goal, or in his grave; for thither he heard that he was carried.

Whilst he spake this, Knemon made as if his belly ached, and told him he began to feel the crudities of the meat, and that he feared the milk he drank had curdled upon his stomach, for he was in extream torment; therefore he intreated Thermutis that he would go on, and he would follow him; this he did once and again, and the third time, as if it had been real, and that he had overtaken him with much difficulty, inso-much as the Egyptian gave credit to his counterfeit disease; and being now used to attend his coming, Knemon lengthned his expectation, and stayed for altogether, running counter through the obscurest passage of the wood, and casting about by the hill-side, fled with all possible speed.

Thermutis passing the hill top expected Knemon, and the night under whose favourable shadow they

might pass into the town; and learn the state of Thyamis: often looking behind him to see if he did come, and plotting in what manner he should kill him; for he yet suspected his consent to Thisbe's death, and therefore meant to serve him in the same kind; and then, at his return promising himself to sacrifice Theagenes to his revenge. But Knemon not appearing, and night now growing black, he fell asleep: which was his last, the iron sleep of death, bitten with an aspick; perhaps by the fatal pleasure of the Gods, a death answerable to his life, stealing upon him as he had done upon others.

But Knemon after he had lost sight of Thermutis, never staid to take his breath till darkness arresting his eyes, stopped his flight, and in the same place where the night surpriz'd him, he hid and covered himself all over with leaves a great part of the night, never shutting his eyes, but sweating, and fearing every noise and every breath of wind, and every motion of the leaves to be Thermutis. If at any time sleep prest upon him, he dreamed that he was flying, and awaking, looked behind his back for him, that was not now in case to follow: many fearful visions started him and hindred his desire, and putting him in greater terror than if Thermutis had come indeed; Finally he grew angry with the night, and thought it the longest that ever was since the beginning of the world.

But when with infinite joy he perceived the first spring of day, presently he cut off his long hair, which he had let grow after the fashion of the thieves, for fear those he should meet would either shun him, or suspect him; for the islanders among other courses they take to appear terrible, let their locks at full length

hang dangling upon their shoulders, not ignorant that long hair is an ornament in a lover, but a horror in a thief; having therefore left himself as much hair as the neater sort of people used to wear, and less than the herdsmen, he halted the nearest way to Chemmis, the town Theagenes had appointed him for meeting.

Being now near unto the river Nilus, ready to take water for Chemmis, he saw an old man walking up and down upon the shoar, as if he had been discoursing with the stream; his white hair he wore long in fashion of a prophet, a great long picked beard, his cassock and his other robes resembling a Greek habit. Knemon stood still a while and looked upon him, but the old man passing by many times and not perceiving him, being wholly fixt upon his meditation; Knemon slept in before him, and saluted him, bidding the Gods bless him. No said the old man, fortune hath otherwise disposed: Knemon wondring at his answer, asked him, Are you a Grecian, stranger, or of whence? Neither a Grecian, nor a stranger, he replied; but this countryman, an Aegyptian: How come you then to wear these Grecian robes? (said Knemon) Calamity (answered the old man) hath put me in this glorious habit, and changed my ordinary dress; Knemon admiring how misery should make any man go in richer cloaths, and desiring him to unfold the riddle; Oh! said the old man, to relate my fortunes, would bring my self and you into a labyrinth, whence we should not get out, and but load you with my burden; But, young man, whither lies your journey? Or whence do you come? Or how is it you speak Greek in Aegypt? This is ridiculous, said Knemon, to enquire of my affairs, and tell me nothing of your own, and I asked the

first question. Well, I am content to bear your jest, said the old man; for it appears you are a Grecian: and I believe that in this play of fortune you have changed shapes as well as I; but since you seem taken with a curiosity to understand my estate, I will satisfy you: for know I am big with grief, and if I had not light of you, perhaps I had expressed my self to these reeds. But first, let us leave this shoar and river of Nilus, for this is not a convenient place for so long a narration, the heights of this bank lying open and exposed to the noon-day-sun, let us ferry over to the town we see upon the other side; if happily some greater business doth not call you away, there I will bid you welcome, not in my own house, but in the house of a good man that receives me as a suppliant. There I will inform you, if you please, of my affairs, and you shall recompence me with a relation of yours; Along then, said Knemon, for I have business to the town; I must there expect the coming of some friends.

Then taking boat (many oars lying upon the river to transport passengers for their money) they passed over to the town, and the old man brought Knemon to the house where himself was a guest; they found the master of the house from home; only his daughter that was now marriageable, entertained them, and every servant of the house was officious to them; both their mistress and they observing the old man as if he had been her father; for so it is likely they were commanded: one brushed the dust off their cloaths, brought water for their feet, and washed and dryed them; another made their beds easie and soft, another kindled the fire, some cover'd the table, others brought water and a towel for their hands, others set manchets upon the

board, and served in the fruits of the season, whereof there was variety. Knemon wondring at their entertainment, sure father, said he, we are come into the house of Jupiter the hospitable; they do us so much observance, and shew such singular alacrity: This is no God's house, said the old man; but it belongs to one that is a true adorer of the Gods, that worships Jupiter the hospitable and patron of the suppliants. For child, he is a merchant and hath spent his life in travel; seen many cities and nations, and studied men and manners, and having himself been a pilgrim in the world, I take it to be his reason why he entertaineth others, and among the rest, me, that a few days since was a wanderer in these parts.

How came it to pass, father, said Knemon, that you should be compelled to wander abroad? Being deprived (replied he) of my children by thieves, and though I know the villains well enough, yet not having power to revenge my self, I remain here hovering about them, and complaining like the poor bird that hath her nest robb'd by a serpent devouring her young before her eyes, whilst she fears to come near, yet hath no power to fly away: for love and grief distract her, crying, she flies about the besieger, and pours the sorrow of a parent into the ears to which nature hath taught no pity.

Oblige me (said Knemon) with the knowledge of the circumstance and time wherein you suffered this great conflict in your spirits; Anon I will inform you, he replied; now it is time to appease our appetite and content our belly; which drawing us away how great soever the business be we have in agitation, is properly called pernicious by the admirable Homer. But first,

following the precepts of the Aegyptian wisdom, let us offer the first fruits of our repast to the Gods; a custom I shall never violate, and my grief how strong soever it is, shall never prevail with me so far as to blot out of my memory the divine powers, and the honour I am bound to render them.

Then pouring on the earth clear water out of a vial, I offer he said, this effusion to the Gods of Aegypt and of Greece, to Apollo of Delphos, and to Theagenes and Chariclea the best and noblest; therefore I think it lawful to number them amongst the Gods: With this he wept, making a second offering of his tears to sorrow.

Knemon was amazed to hear these names, and began to take a stricter view of the old man: How say you father, said he, are Theagenes and Chariclea your children? They are (reply'd the old man) my children born without a mother, for the Gods have miraculously been pleas'd that I should get them by accident, and be deliver'd of them not without the grief and passions of my soul. My love, though not my nature, was a father to them, so they esteem'd and call'd me; but tell me how came you to know them? I do not only know them, answer'd Knemon; but I am able to assure you they are in health and safe. Oh Apollo! and all other Gods, cry'd the old man, inform me in what part of the world they live; I will esteem thee my preserver and the equal of my happiest stars; But what will you give me, said Knemon? For the present said he, my thanks, a grateful heart, accounted the fairest present a wise man can receive; I have known some would treasure up this gift as their best riches, but if the Gods please I shall recover my own (as I have their

promise it shall be shortly) I will reward you nobly, make you a rich man: said Knemon, you promise things future and uncertain, I look for present pay: Let me know what it is you demand, said the old man, do you see any thing you would have? If it be any part of my body, I will cut it off, and esteem my self the sounder man. It is only this, said Knemon, that you will truly relate to me of whence they are, their parents and their fortunes: A great donative! replied the old man: There is no other comparable to it, though you had asked all the riches of the earth and sea, but you shall have it only first; let us take a little repast, for it will be a long time of imployment for us, both mine to relate, and yours to hear.

When they had now filled themselves with nuts, figgs, new pulled dates, and such like fruits, whereon the old man used to feed (for he never eat any thing that had life taken from it) they drank the pure water; but Knemon pure wine. After they had a while kept silence, Father, you are not ignorant, said Knemon, how good a companion Bacchus is, how much he delights in entertainments, verse, and stories; he hath now taken up his lodging in my brain, and makes me extremely covetous of the reward you promised me; and therefore, father, it is now time you bring these persons upon the stage: I will, reply'd the old man: and I wish with all my heart the honest Naucicles had been with us, who hath often been earnest with me to discourse these passages; but I have still put him off from time to time. Where is he? said Knemon, hearing him name Naucicles: He is gone a hunting, said the old man: not to chase beasts, but wilder creatures that are called men and herdsmen, but they are thieves, and

not without much difficulty to be taken, the pernicious otters live in such an island of invincible earth and water: But how have they offended him? They have (said the old man) robbed him of an Athenian gentlewoman, named Thisbe; Oh ho! said Knemon, and took himself in the manner, and so stopped his speech: The old man asking him what was the matter? Knemon diverted him to another consideration; I wonder said Knemon, under the assurance of what forces he durst fall upon these robbers! the great king, replied the old man, hath made Orcondates his lieutenant of Egypt, by whose command Mitranes captain of the garrisons is billeted in this town for our defence; and Nauicles with a great sum of money, hath procured him to lead his horse and foot against the islanders, being in an extremum rage that they should take from him this Athenian woman; not only because she is his friend, and playeth curiously upon the lute, but principally because, as he telleth me, he was to carry her to the king of Ethiopia to be near the Queen, to pass her time, and teach her the fashions and the language of the Grecians; the spite to lose so great a remuneration as he expected, makes him now use all the engines of his wit and power to recover her, I my self have been a principal in perswading and encouraging him, because so (happily) I may come to find my children.

Enough, said Knemon, let us now leave talking of herdsmen and thieves, lieutenants, captains and kings; for I protest you had almost insensibly stolen away my mind to a new matter, making a long preface nothing to my purpose; therefore I pray you bring about your oration to the path you promised me; for methinks I see the Pharian Proteus revived in you, not that you

turn yourself into as many commentitious species, and fluxive forms, appearing and vanishing, but that you would transform me, and change the mould of my imagination. I will recount the truth unto you (said the old man) without disguises, whatsoever you are pleased to think of me; but first I will make you a brief discovery of my own fortune, because theirs depends upon it.

The city of Memphis is my country, my father's name was Calasiris, so is mine; my present condition is no better than a poor pilgrim, that was sometimes in that city honoured with the charge of the chief priest; I had a wife by the institutions of our town, but I lost her by the law of nature: After she was departed from her mortal body to eternal rest, for a while I lived and felt not misery, comforting my self in my two sons she had left me; but in few years, my better stars having finished their prescribed circle, the face of my affairs began to change, and Saturn with an ill aspect beheld our house, threatening the ruin of it, which I had wisdom to foresee, but no power to prevent; for any man may prediscover the immutable decrees of fate; but no man can avoid them: only this good there is in foresight, that it rebates the point, and takes off the edge of our disasters, which, (child) if they fall sudden, are intolerable; but fore-seeing, we are prepared to receive them; otherwise fear disquieting the soul, makes us bear them with impatience, but this acquaintance renders them familiar to our reason: my first misfortune was this;

A Thracian woman, in the perfect flower of her age, the fairest, as I think, next to Chariclea in the world, naming her self Rhodopis, I know not whence

or how, but by the adverse fate of those that were acquainted with her, was brought to travel through Egypt, and with a petulant confidence shewed her self at Memphis, followed with a great train of maids and men that served her, her carriages richly laded, and herself exactly studied in all the charms and allurements of a Venus; it was not possible for any man to see her, but he must be taken: such an inevitable fascination shot from her eyes: She often came into the temple of the Goddess Isis (whose priest I was) and shewed great devotion to the goddess, being frequent in sacrifices, making rich and princely offerings at our altars; I blush to speak it (yet you shall know all) her beauty that I had often stood the assaults of, at length conquered me, and forced my continency, which till then I had safely guarded all my life: a great while the eyes of my soul resisted those of my body; but after a long fight I was constrained to yield, the passion of a lover pressing upon me, and lying heavy as a load of chains; therefore I found this woman to be the first mover and beginning of those evils which hanged over me, (a long while before discovered by my art) understanding there was fatal necessity in it, and that the devil that troubled my repose, had put on that form and shape to persecute me; I resolved howsoever not to dishonour my priestly function, wherein from a child I had been bred, and rather die than prophane the temples and altars of the Gods; at length reason obtaining the empire of my soul, to satisfy for the fatal offence I had committed, not actually (which heaven forbid) but in thought only, I punish'd my concupiscence with voluntary banishment, and left my country of my own accord, as well to obey the force of desti-

my, and suffer it to do with me what it pleased; as also to avoid the sight of the execrable Rhodopis: For (friend) I was afraid lest love laying siege to my heart, (that was yet defended by reason,) should at length take the fortrefs, and make me commit some foul thing: But that which principally expell'd me, was, my children, who (as the Gods by their mysterious wisdom had revealed to me) were to fight a single combat fatally together; therefore to take from my eyes the sight of such a lamentable object (which I imagine the sun himself will not behold, masking his beams behind a cloud) not to make a father so unhappy as to stand by and see his children murder one another, I abandoned my country and my father's house, not making any one privy to the cause of my departure, nor whether I was bound; pretending a journey to the great city of Thebes, to see my elder son, who remained there with his grandfather by the mother's side, his name was Thyamis.

Again Knemon stood wondring, as if the name of Thyamis had struck him, yet he forbore to speak, impatient to hear out the discourse, which Calasiris thus continued;

‘ Young man, I leave out my journey, and the passages thereof, as not pertinent to the story you desire;
‘ but having often heard that in Greece there was a city
‘ named Delphos, particularly dedicated to Apollo,
‘ yet that there was a common temple, wherein also all
‘ the Gods were honoured, and a kind of fellowship
‘ or university of wise men, separate from the tumults
‘ of the vulgar, I esteem'd it would be the most proper
‘ and convenient retiring place for a Prophet, as a city
‘ destined to sacred ceremonies; then loosing out from

' the gulf of Criffæum, and arriving at Cirrhus, I
 ' was no sooner landed, but I halted towards Delphos,
 ' and coming near the town, a sound (doubtless di-
 ' vine) presently beat upon my ear. Methought this
 ' city was the sweetest place of abode that ever I had
 ' seen, both for its own beauty, and in regard nature
 ' and art had been in strife to fortifie it; the mountain
 ' Parnassus hangs over it, with his stretched sides flank-
 ' ing in the town, as with a bulwark.'

You say true, said Knemon, and like a man inspired
 by Apollo; for my father made the same description
 unto me of the situation of Delphos, when the town of
 Athens sent him thither ambassador from the estates of
 the Amphictiones.

' Then you are an Athenian' (said Calasiris) I am;
 ' Your name I pray you?' Knemon, he replied. Your
 fortune? You shall know mine hereafter: But now fol-
 low your discourse: Content, replied Calasiris.

' After I was come up to the town, and that I had
 ' delighted my eyes with the great plains, fair fields,
 ' places of exercise, rivers, springs, and the Castalian
 ' fountain, where I purified my self, I halted to the
 ' temple, following the press of people that went thi-
 ' ther, it being then the hour wherein the prophetess
 ' used to be inspired, and speak oracles: having entred
 ' the temple, adored the God, and commended my
 ' wishes in a short prayer, the Priestess, whom they
 ' call Pythia, thus replied;'

Wandering from fruitful Nilus, thou dost fly,
 Poor voluntier, thy too strong destiny:
 Stay, for black Ægypt shortly I'll again
 Restore thee; here till then, our friend, remain.

‘ When she had uttered this, I prostrated upon my
‘ face before the altar, humbly praying Apollo to be
‘ propitious to me in all affairs: All that were present
‘ greatly praised the God for having vouchsafed me so
‘ gracious an answer at my first arrival; and thence-
‘ forth the people honoured and observed me, won-
‘ dring at my good fortune, who they said was the on-
‘ ly man that ever Apollo had called friend since one
‘ Lycurgus a Lacedemonian; and when they knew I
‘ desired to dwell within the cloyster of the temple,
‘ they permitted me, and decreed me a publick allow-
‘ ance, to defray my charges. In sum, there was no
‘ good thing wanting to my content; for either I was
‘ busied to enquire the reasons of the ceremonies, of
‘ the many and different sacrifices both strangers and
‘ the inhabitants offer to the God, or else I past my
‘ time in conference and dispute with the Philosophers
‘ repairing thither in great numbers, as to a colledge
‘ consecrated to the muses, whereof Apollo that in-
‘ spires them, is the master: at first they moved many
‘ questions to me, some of one thing, some of another;
‘ one demanded in what manner we Ægyptians wor-
‘ shipped our Gods? another asked me why we adore
‘ creatures, and hold them sacred and divine? some
‘ enquired of the form and structure of our Pyramids?
‘ Many were curious in questioning me about the art
‘ of our conduits and water works; and not to parti-
‘ cularize, they left nothing unenquired that concern-
‘ eth us; for the singularities of Ægypt do marvellously
‘ take the ears of Greece.’

‘ Finally, some of the graver sort put questions to
‘ me about Nilus, which were his springs, and the pe-
‘ culiar nature wherein that river differed from others,

‘ and why only those waters increase in summer time ;
‘ I told them what I knew, and had found written in
‘ our sacred books, which are not to be read nor un-
‘ derstood by any but our prophets, recounting to them
‘ that the head and source of Nilus riseth from the
‘ mountains of Æthiopia, in the farthest parts of Ly-
‘ bia, there where the eastern climate ends, and the
‘ meridian takes beginning : It increases in the sum-
‘ mer not (as some imagine) because the winds named
‘ the Etesiae, blowing contrary to their stream, make
‘ them regurgit and overflow ; but in regard the same
‘ winds rising about the summer solstice, violently
‘ chase and drive all the clouds from north to south,
‘ that carried upon their swift wings to the torrid zone,
‘ are there stopped, and by the incredible vehemency
‘ of the circumfused heat, their motion is beaten back,
‘ and the humour that before was gathered and con-
‘ densed, then thaws, and distilling in great showers,
‘ making Nilus so proud, that he no longer endures
‘ to be a river, but passing his limits, covers Ægypt
‘ with his inundation like a sea, making fruitful the
‘ country as he passeth ; this is the reason his waters
‘ are so sweet to drink, because he receiveth them
‘ from heaven, and they are fine to bath in, not hot as
‘ when they fall, yet milk warm as retaining part of
‘ their original ; hence it comes that of all rivers on-
‘ ly, this exhales no vapours : which would necessa-
‘ rily follow by natural reason, if (as certain learned
‘ Grecians have conceived) the tides had taken their
‘ increase from snow melting and pouring off the moun-
‘ tains.

As I discoursed thus the priest of Apollo my inti-
mate friend, named, Charicles, you speak said he, ex-

cellently well, and I assent to your opinion; for it is the same I heard of your priests in the Catadupes of Nilus.

Were you ever there, Charicles? said I: I was, replied he: I demanded if he had any business there? he answered, my adverse fortune at home made me travel thither, and was the cause of my felicity; I marvelling at his words, as implying contradiction: You will not wonder (he said) when you hear all the passages which I will tell you when you please: We cannot have a better time, I said: Be it now if you think good. Then Charicles taking me aside, know said he, I have long wished to give you the relation of my fortunes, as having need of your assistance, wife Calasiris; After I was married, I was some years without children: at length growing into years yet continuing earnest in my prayers to the Gods, they blessed me with issue, and made me father of a daughter in the declining of my age; but with sad predictions, that her birth should be unfortunate: she being now grown marriageable, many suitors were ambitious to be her husband, I matched her to him that in my judgment best deserved her; but even upon her marriage-night in her husband's bed and arms, the miserable died suffocated by fire; either from heaven, or scattered from the hand of some too careless person: so mourning and tears took place of her nuptial bravery, and of the Epithalamion that was yet sung from her marriage-chamber, she was carried to her tomb; and the same torches that were lighted at her wedding, serv'd for her funeral fire: nor did the divine powers let this tragedy end here; but added her mother to the scene of death, heart-broken for her child. I having not constancy enough to support these rigours

of the Gods, would not yet exile my self from life (obeying the more probable doctrine of divines) but resolved to forsake my country, and no more to see the solitude and sorrow of my house; for it is a great ease to misery to remove the sad object from our eyes: And having wandred many countrys, at length I came into your Egypt, and travelled to the Catadupes, to see the cataracts and falls of Nilus: Here you have the reasons of my journey, but I desire you should know the head, or rather crown of the narration.

As I was there walking the streets, and buying some rarities, whereof there was scarcity in Greece (for now time having digested my sorrow, I longed to return into my country) a venerable black man (with a face full of gravity, though he were but newly stepped out of his youth) came to me, and saluted me; telling me in broken Greek, that he desired to have some conference with me; I obeying his desire, he carried me into a temple hard by; and said, I saw you buying some Indian and Aethiopian herbs and roots, but if you will have them sincere and without all sophistication, buy of me; With all my heart, said I: Pray you shew them; But take heed, said he, you be not too wary a buyer: Look you, said I, you be not too dear a seller.

Then drawing out a little cabbinet that he carried under his arm, he opened it; and shewed me certain gemms of an inestimable value; there were pearls of the bigness of a hasel-nut, exactly round, and fair without a flaw; emeralds, and jacinths; the one shewing like the green corn in the spring-time, shining in their polish as if oyled, the other imitating the colour of the sea-shore under a high bending rock, dying all below it in a purple colour. In fine, of all the stones to-

gether, there was a mixt and various water infinitely pleasing and delightful to the eye: When I had well considered them, friend, said I, you must seek you other kind of chapmen than I am, for all my wealth will not be great enough to purchase me the least of these. If you have not means to buy them, said he, yet I hope you have power to receive them as a gift: That's true, I replied, I think my power were sufficient to receive them; but I cannot imagine what should induce you thus to mock me: I mock not, he replied, but what I do is serious: and I protest unto you by the power that is patron of this temple, I will give you all these provided you will receive with this a richer gift. At this I fell a laughing; and he demanding the cause, I told him it seemed to me a ridiculous thing, that offering me such riches, he would yet promise a reward for receiving of them of far richer value; believe me, replied he, but let me take your oath withal that you will nobly use this gift, and as I shall instruct you. A while I stood in doubt, yet I did swear, won with the hope of such a promise; but when I had taken my oath in the form he gave it, he took me along with him, and shewed me a maid endowed with an incomparable form and grace, as he said, but seven years old; but to me she seemed almost marriageable; so much doth the excellency of a face add to the lowness of a stature. My eyes dazling at this wonder, I stood amazed and speechless (partly because I was ignorant of what he meant to do; but principally out of an insatiable desire of beholding the young lady) till he awaked me with these words.

Stranger, this maid thou seest, for some causes thou shalt understand hereafter, was exposed by her mother

in her swathing-bands; and left to the uncertainty of fortune. I lighting by chance upon her, took her up; for I had been wicked and a villain, if I had suffered a soul to float in so much danger, that had once entered a human body: for this is one of the precepts of our Gymnosophists, whose scholar, though unworthy, I have been. But that which most moved my charity was a kind of divinity that I saw shining in the infant's eyes, whilst it earnestly looked upon me; and though dumb, begged pity sweetly: With her was laid forth this heap of precious stones I lately shewed you; and a silk-mantle wherein was sewed in gold in her country characters the relation of her sad fortune: nature (as I think) having made her mother furnish the child with these additions, whereby one day she might be known: When I read the scrawl, I knew of whence, and who she was, and carried her from besides the city far into the country, and gave her to a shepherd to be brought up, threatening to kill him if he told how he came by her: The things that were exposed with her, I retained, lest the child should be made away for them; thus at first I did conceal her.

But as she grew in years, she grew in beauty and perfection; and sure a beauty (though hidden in the centre of the earth will be discovered;) therefore fearing she would be known, and both she and I dye for it, I laboured to be sent ambassador to the lieutenant of Ægypt, and coming hither brought her with me, desiring to settle her estate; the governour hath sent me word I shall have audience to day, and he shall now hear the reasons of my embassy. Therefore now I recommend the child to you, and to the Gods that have so disposed of her, under the conditions of your

oath, being always to maintain her liberty, and to match her to a man as free as you receive her from my hands; or to speak better, from her sad mother's, that exposed her; I am confident you will accomplish all your promises confirmed unto me by the religion of your vow, and the candor of your manners; which since your being in these parts, I have curiously observed, and know them to be worthy of a Grecian. This is all I have to say to you for the present, my legating affairs now calling me away; but to-morrow meet me in the temple of Isis, and there I will more plainly, and particularly inform you of the secrets that concern the maid.

I was punctual in observing his commands; and taking the maid, I secretly conveyed her to my lodging, where I employed the whole day to entertain her the most honourably and respectfully I could; studying to win her heart with all sweet ways, and rendering great thanks to the Gods for the exchange of children they had pleased to make me; from that hour esteeming and naming her my daughter.

Next morning early I came to the temple of Isis, as I had promised the stranger; and after I had walked there a long time, he not appearing, I went to the governor's house, and demanded if any one had seen the Aethiopian ambassador? Presently one told me that he departed, or rather was expelled last evening before sun-set, the governour threatening he should lose his head, if immediately he did not quit his frontiers; informing me also of the cause: that delivering his embassy, he commanded the Ægyptian to forbear to dig the emerald mines, as appertaining to the king of Aethiopia; I returned to my lodging sad and pensive, as

one that had hard fortune, being not able to get any knowledge of the child, who, or of whence, or of what parents she was born. It is no marvel, said Knemon, interrupting him, for I my self am mightily troubled that I can hear no more; but yet I hope I may. You shall, replied Calasiris; but now I will follow the discourse Charicles then made me.

After, said he, that I was returned to my lodging, the little maid came to meet me, using action for words, having not yet learned to speak any Greek, she saluted me by giving me her hand, and her eyes spake that she received contentment in my presence. I was amazed; she would leap for joy, look me in the face, and observing the respect and love I bare her, she paid me with the honour and reverence of a natural child. I therefore resolved to stay no longer in the town of Catadupes, fearing some malevolent fortune in a strange country, might deprive me of this other daughter; and taking boat, we rowed down Nilus to the sea, whence I sailed home; where to this instant I have kept and cherished this child as tenderly as if nature, not accident, had bestowed her on me, giving her my own name, and my content depending only upon hers, so prodigal hath heaven been of graces to her, that she anticipated my wishes; for speedily she attained to the Greek tongue, in such an instant she came to the spring of her age, like a fruitful and noble plant, blooming early, and with wonder; in beauty she had no equal; but all mens eyes, both Grecians and strangers, were fixed on her; for in what place soever she appeared, either in the temples, at the theaters, or any other publick meetings, as if she had been the statue of some

goddess newly made, no man could think or look upon any thing else.

But though she is no less than I have pictured her unto you, yet she cruelly afflicts my heart, denouncing open war to marriage, resolving to spend all her life in the state of virginity, and as a follower of Diana, loves hunting, and practiseth her bow and arrows, whilst my life grows bitter to me, being frustrated of my hope to match her to my sister's son, a civil and well-bred gentleman, endowed with many excellent good qualities; but in vain we court her, she hath so hard an opinion of marriage, that neither by service, prayers, or promises she can be perswaded; but, which adds to my grief, she useth my own weapons against me, employing the rhetorick I have taught her, to find arguments to confute mine, and prove that she hath chosen the best kind of life, elevating a virgin's life with divine praises, and placing it near to the immortal Gods, calling it pure, incorruptible, and uncontaminate, but extreamly undervaluing and detesting love, Venus, and all nuptial pomps and ceremonies: Now this it is wherein I implore your assistance, and taking the offer of this occasion, have made you so tedious, but necessary a discourse: Do me this favour, good Calasiris, to seek some means out of the secrets of your wisdom, be it by incantation, words, or examples, to make her know her nature, why she was born a woman: I know, if you please, you can easily perswade her; she hath no aversion from holding conference with men, but hath been ever bred amongst them, and lives now in the same house with you here within the walls and cloyster of the temple: Neglect not my intreaties, I beseech you, and permit me not

without children, comfort or successor, to live grieved in my old age: by our Apollo, and your Tutelar Gods of Egypt, I conjure you. At these words (friend Kne-mon) I could not refrain weeping, because Charicles made this suit to me with tears, the best assistance in my power I promised him.

Whilst we were deliberating upon the matter, one comes in running, and tells us, the general of the Aeneans was at the temple gates, and asked for the high-priest, to begin the sacrifice. I demanded of Charicles who these Aeneans were, and what the sacrifice was they celebrated? The Aeneans, he replied, are a certain people of Thessaly, the noblest and truest Grecians of that country, descended from the Greek Deucalion, and inhabit along the gulph of Melia, where they have their capital or metropolitan city, named Hipata, as they will have it, because it commands the rest; but, as others esteem, it hath that name, because it is situate under the mount Oeta; now they send this sacred embassage every fourth year, at the time when the Phthian games were celebrated (and this as you know is the time) wherein they do honour to Neoptolemus, the son of Achilles, slain traiterously at the very altar of Apollo, by Orestes the son of Agamemnon; and this embassage is at this present celebrated with more solemnity than in precedent times; forasmuch as their general boasts himself to be descended of Achilles, whom my fortune being to encounter the other day, methought there shined in the person of that young man some peculiar graces worthy of a descendant from such an ancestor, of such a form and goodliness of stature, as it confirms him to be derived from a God-dess; but I wondring how he being of an Aenean fa-

mily, could draw his line from Achilles, (for the Ægyptian Homer's poesie shews us that Achilles was a Phthiot) Charicles answered, this young gentleman, and the other Aeneans affirm this Heroe to have been born in their country, and say that Thetis went out of the gulf of Melea when she was matched to Peleus, and that all the coast there was anciently called Phthia, and that all others are liars that challenge the glory to have this demi-god their countryman; but this general draws his pedigree from the Æacides another way, producing Menesthius the son of Sperchius and of Polidora, the daughter of Peleus, for one of his ancestors, that was one of the chief captains with Achilles in the expedition against Troy, and for the proximity of his blood with Achilles, commanded the first Squadron of the Myrmidons, and to tie himself on all parts to the race of Achilles, he brings for an argument this parentation sent to Neoptolmus, wherein (as he saith) all the Thessalians yield the first place to the Aeneans, confessing thereby they are the nearest allied unto him: I do not envy them, Charicles, said I, whether they arrogate this honour, or claim it as their right; but I pray you command the captain of this embassy to be admitted; for I have an incredible longing to behold him.

Charicles making the sign, one called him in, and truly methought I saw something of Achilles in him, such a face, such a comportment, holding his head upright, his hair combed back, his nostrils freely sucking in, and breathing out the air, a sign of courage, and strong spirits, his eyes growing to a brown, his aspect fierce, yet amiable, like a sea new calmed.

After he had saluted us according to the custom,

and we him; he told us it was time to offer sacrifice to the God, that we might have day enough to finish the obsequies and other funeral pomp. Be it so, said Charicles; and rising, he told me in my ear, this day you shall see Chariclea; for the manner is, that she, being the priestess of Apollo, should assist at the procession, and funeral ceremonies of Neoptolemus; but, Knemon, I had seen the maid before, for she had often sacrificed with me, and many times made propositions to me of things divine; yet I held my tongue, expecting the future: and Charicles and I went together to the temple; for all things appertaining to the sacrifice were now prepared by the Thessalians: when we approached the altar, and the chief priest had made his prayer, and the young gentleman begun the sacrifice, the priestess of Apollo from the most holy and secret part of the temple pronounced this oracle;

‘ Her name that grace begins, and glory ends,
 ‘ And his that from a Deity descends,
 ‘ Sing Delphians; these two shall (sailing from
 ‘ My temple) to a sun-burnt climate come,
 ‘ And as their virtues coronation, there,
 ‘ Loos’d from black temples, shall white garlands
 ‘ wear.’

When the God, by the mouth of his Religious, had spoke this oracle, all the assistants were confused, not being able to interpret it; for some screwed it to one sense, some explicated it in another; and every one made a conjecture conformable to his own desire; but not any could touch upon the true meaning, oracles and dreams being commonly judged by the

events: so the Delphians amazed and astonished, departed to see the magnificent funeral-shew, neglecting to search more curiously the truth hidden in this oracle.

THE ÆTHIOPIAN HISTORY.

THE THIRD BOOK.

BUT after the procession was ended; I hope, father, it is not ended yet, said Knemon; for you have not yet made me a spectator of the ceremonies, but only told me of them, and possess me with an incredible longing, making me run to get a sight, and then like a man that cometh when the play is done, I have seen the theater open and shut in the same instant. Oh Knemon! said Calasiris, I would not draw you from the purpose, nor trouble you with digressions, but lead you on to the principal subject of my discourse, and your first demand; but because you long to know something by the by (a sufficient testimony that you are an Athenian) I will make you a brief description of the celebration, both for its own excellency, and things depending thereupon.

First, there passed along a hecatomb, which was a hundred oxen led by slaughter-men in a rustick habit; they had on white frocks girt about their wastes, their right arms and elbows bare to their paps, and shaking axes in their hands: all the oxen were coal black,

playing with their heads a little raised, and their necks bending in the middle, their horns broad and equal, not wreathed at all; some had them gilded, some crowned with chaplets of flowers, their deep dewlaps hanging down to their knees; they were followed with different troops of many other kind of victims; every species being separate, and marshalled in fair order, with flutes, and ho-boys: playing the tune of a mystick ode, sung as an anthem to the sacrifice: These troops and their leaders were followed with two bands of Thessalian ladies, all fair, and in rich long robes, their hair hanging loose; those that were in the first band, carried little baskets full of fruit and flowers, the others had little boxes filled with comfits and sweet odours, that as they past perfumed the streets: Nor did they use their hands to these, but carried them upon their heads, and held hands, that they might the freelier dance and march together; these of the first figure, gave the tone and cadence to the second; for they were to sing a hymn, and to dance to it; and this hymn contained nothing but the praises of Thetis and Peleus, of their son Achilles, and of his son Neoptolemus. Good father, said Knemon, do not offer again to deprive me of so sweet a passage, but let me hear this hymn, unless you will make me a beholder of this solemnity only so far as my eyes will reach, and suffer me to receive no pleasure by the ear. Since you are so desirous of the song (reply'd Calasiris) you shall hear it.

‘ I Thetis, fair hair’d Thetis sing,
 ‘ That did from deathless Nereus spring;

' Whom Jove to Peleus match'd ; our bright
 ' Beam'd Venus, and our watery light.
 ' That mother of our Mars' did bear
 ' Achilles raging with his spear ;
 ' Our thunderbolt, to whose fam'd worth
 ' Pyrrhus Neoptolemus brought forth ;
 ' Troy's fate, the Greeks peace, be to us
 ' Propitious Neoptolemus ;
 ' Whom our blest Pythick soil intere,
 ' Receive the hymns our zeal prefer ;
 ' All wee from this town banishing,
 ' I Thetis, fair-hair'd Thetis sing.'

As far as I remember, Knemon, the song was this ; but the measure of their dance had such correspondence with the musick, and their feet did so beat the tune, as the eye neglecting what it saw, suffered the soul to be charmed through the ear ; the people following the march of the maids dances, as if they had been attracted by their voices, till a troop of horse, all young gentlemen, but beyond all, their captain did present a show that gave the eye precedency of all the ear's delights ; they were fifty horse divided into two troops of five and twenty, marching five and five a breast ; the captain of the sacred embassy riding in the midst ; they had all purple buskins tied with ribbons, and turned down to their ankles, their robes were white, bordered about with azure purples, and fastned at their breasts with buttons of gold ; they were mounted on Thessalian horses, whose fair shapes and spirit witnessed the sweetness of the soil that pastured them, and seemed as if they scorned the command of the bit ; making it all a foam ; but yet, as if they obeyed the

rider's powerful soul, they would come off and on, make stops and turnings as he pleased: they had all fair caparisons and bridles, the one part silver, the other silver gilt; so curiously wrought as it appeared they had a strife in point of glory.

But (Knemon) all these gallants the beholders eyes passed by and slighted, being only fixt upon their captain (my charge, Theagenes) that like a lightning did obscure all that which shined before; so did he strike our senses, being an excellent horseman, in his armour, and shaking in his hand an oaken spear with a point of steel, he wore his beaver up, discovering the perfect beauty of his face; his baces were purple embroidered with gold in figures of the battle betwixt the Centaurs and the Lapiths. The button that fastned it before was amber, wherein was the image of Pallas, bearing in her hand Medusa's head; the wind (that seemed to be for him) made an addition to his grace; for it sweetly breathing, played with the curls of his hair, and made his baces flow upon the sides and buttocks of his horse; you would have thought the horse had been sensible of the perfections of his rider, he did rein so proudly, raising his crest, and pricking his ears, rolling his fiery eyes, carrying and being carried with like pride; when his master slack'd the bridle, he gallop'd on so finely as he only touched the earth with the tips of his hoofs, tempering the fierceness of his motion, so as he did not the least disorder the ranks, to the astonishment of the beholders, that gave the noblest attribute of form and spirit to the young general; the simpler women had not so much discretion as to conceal their passions, but threw flowers and nosegays at him, to get the happiness of a look, or

salutation from him : for the unanimous consent of all their judgments, was, that no human thing could shew more beauty than Theagenes.

‘ But when rose cheek’d Aurora did appear ’ (as Homer says) and that the fair and wise Chariclea came out of the temple of Diana, then at length we knew Theagenes might be conquered, but so conquered, as the best native loveliness of woman’s form, compared with man’s, is the better loadstone, and exceeds it in the power of attraction ; she rid in a chariot drawn by two milk-white bulls, wearing a long robe of purple to her feet, embroidered with beams of gold ; she had on a girdle wherein the workman had inclosed all his art, neither ever before, nor ever after being able to contrive the like ; it was two serpents that seemed to have tied their tails in a knot at the maid’s back, and had wreathed their necks in another at her breast, slipping their heads out of the knot, and letting them hang on either side like pendants ; you would have said these serpents did not seem to creep, but did creep indeed, not with a terrible aspect, but as if they had languished in a slumber, desiring to rest so near the bosom of the maid ; the matter they were formed of was gold, the colour blew, but the workman had enamelled it with black, that blew and black mixt with yellow, might present the native variety of the serpents pointed scales, her flaxen hair was neither wholly plaited, nor quite loose ; the greater part of it at full length hanged down upon her shoulders, her topping and hair before was crowned with a wreath of the finest lawrel, this defending it against the wind, would not suffer it to be blown out of the handsom and well-becoming order it was laid in ; in her left hand

she bore a golden bow, and over her right shoulder had a quiver hanging in a scarf; in her other hand she bore a torch of virgin's wax burning, but yet her eyes rendered a light far greater.

The very same Theagenes and Chariclea (cried Knemon) where are they for the Gods sake? said Calasiris, thinking Knemon had seen them; but he replied, no father, I do not see them: but methought I did, though they were absent; you have described unto me so properly and directly such as I saw them: I know not, said Calasiris, if you saw them, such as Greece and the sun that day beheld them, so conspicuous, so blessed, as his seemed the height of man's felicity. and her's of women; no mortal thing was esteemed to be like them, only our countrymen did more admire Theagenes, and the Thessalians the fair Chariclea; for the sight of a new thing doth far more ravish us than what we usually behold; but O sweet deception! with how much joy did you transport me when I hoped you saw, and would shew me my soul's beloved children; but you do nothing else but mock me; for though at the beginning of my discourse, you promised me they would come immediately, and I should see them; and in recompence before hand, I have made you this narration, yet now it grows night, and they appear not; Let not that trouble you, said Knemon, for take my word they will be here, though perhaps some hindrance upon the way may intervene and make them come later than the appointed hour; yet if they were here, you should not see them, till I had received my whole reward. Therefore if you hasten to their presence, perform your promise, and lead the discourse you have begun, to an end.

I do both shun (replied Calasiris) the discourse that may bring my sorrows fresh into my memory, and I also doubt it that my long talking had been tedious to you; but since you are so desirous of hearing, let us begin where we left: Having first lighted a lamp, and made our offerings to the Divinities of the night, and performed our usual ceremonies to them, we may go on with our history, without being troubled with Phantasms. Presently a servant at his command, brought in a lamp burning, and he, pouring out a little of the oyl upon the earth, made his libation, invoking all the Gods; beseeching a night of happy dreams, conjuring them with all the power of prayers, that his beloved Theagenes and Chariclea might appear to him in his sleep.

Now Knemon, after the procession thus passing, had gone round about the sepulchre of Neoptolemus, and the troop of horse had thrice wheeled about it, the women began to fill the air with funeral cries, and the men with a wild howling: then the oxen, sheep, and goats, (at a signal given) were immediately sacrificed, as if one blow had cut all their throats. Lastly, all these beasts being laid upon a great altar, and six hundred billets under them, they prayed the priest of Apollo to begin the sacrifice, and give fire to the wood; Charicles replied, the sacrifice did only belong to him, but the firing of the altar to the captain of the sacred legation, receiving his torch at the hands of the priestess of Diana, for so it was established in the ceremonial. This he said, and began to make the offering, while Theagenes took the torch from the hand of Charicles; sure Knemon, that the soul is a divine thing, and allied to the Superior Nature, we know by its ope-

rations and functions; as soon as these two beheld each other, their souls, as if acquainted at first sight, pressed to meet their equals in worth and beauty, at first they remained amazed and without motion, at length, though slowly, Chariclea gave, and he received the torch; so fixing their eyes on one another, as if they had been calling to remembrance where they had met before, then they smiled, but so stealingly, as it could hardly be perceived, but a little in their eyes, and as ashamed they hid away the motions of joy with blushes; and again, when affection (as I imagine) had engaged their hearts, they grew pale. To conclude, in a little space, a thousand changes wandred in their faces, both in their colour and their eyes, deciphering trouble in their sorrows.

The vulgar knew not this, being according to their employment, busied and intentive upon other matters; Charicles observed it not, being hindred with making the accustomed prayers and invocations; but I (ever after the oracle was pronounced to Theagenes, sacrificing in the temple) did nothing else but note all the actions of this young couple, conjecturing by their names that it was meant of them; Chariclea signifying in your language, grace and glory, and Theagenes born of a goddess, yet I did not hitherto exactly understand what the latter part of the oracle intended. But after (though long first, and as it were by force) Theagenes was parted from Chariclea, he fired the altar, and so at length the pomp brake up; the Thessalians going to feast, the rest of the people every one departing to their houses, and Chariclea covering herself in her white mantle, accompanied with some few ladies, her familiars, returned to her lodging, within

the verge of the temple; for she dwelt not with her supposed father, separating her self from him, lest he should have too much opportunity to perswade her to a marriage.

This I had seen, and the rest that I imagined, making me still more inquisitive, I cast to meet with Charicles; he asked me, hast thou seen the light of mine, and all the eyes of Delphos, Chariclea? This is not the first time I have seen her, I replied, but often before as often as the people were assembled in the temple, and that not as passing by, but she hath many times sacrificed together with me; and when at any time she doubted of divine or human things, she hath put questions to me, and been instructed by me. But how did she shew to day? said Charicles: Did she add any ornament to the ceremony? Would you have me tell you how the moon excells the stars? said I: But some commended the young Thessalian, said Charicles, and gave him the second place; yes, and the third too, I replied; but the crown and eye of all the pomp was really acknowledged to be your daughter: this pleased Charicles at the heart, and I by speaking the truth, did prepare way to my aim, being only to make the man confident in me; who smiling, told me, he was then going to her, and that if it pleased me I should go along with him to visit her, and know if the great press and tumult of the people had not troubled her. I was glad of the offer, yet I seemed to neglect some other business to attend him.

When we were come to the lodgings where she had retired her self, we entred her chamber, and found her languishing upon her bed, not able to rest, love bathing in the moisture of her eyes, she embracing

her father as she was accustomed, and he asking her how she did? she said, her head ached; and that she would willingly take a little rest. At this, Charicles troubled, went with me out of the chamber, commanding her attendants to make no noise; and when we were without the doors, oh good Calasiris, said he, what doth this mean? what indisposition has seized on my child? you need not wonder, I replied, if in so great a multitude of people as attended the procession, she hath perhaps attracted the poison of some envious eye; Charicles smiling at these words, as in derision, do you also (said he) believe with the vulgar that there is any fascination or bewitching by the eye? I do believe it, I replied, as an opinion grounded upon truth; and thus I do conceive it, this air circumfused on every side about us, penetrating by our eyes, nostrils, mouths and other passages and pores of our body, and bringing in with it the exterior qualities wherewith it is infected, such as it flows unto us, such impression it makes in us; therefore when any one beholds a rare creature with envy, he presently fills the circumference of the air with that infesting quality, and breaths into his neighbouring object a spirit full of bitterness, which being thin and subtil, pierceth to the bones and marrow; and thus hath envy been to many the cause of a sickness, whose proper name is fascination; Moreover, consider Charicles, how many have got sore eyes and caught the infection of the plague, that never came near the diseased persons, never lay in their beds, nor ate or drank, or had any thing common with them but the air: amongst other things that might perswade you, the original of love may be a special argument proceeding and occasioned from the object

of the sight, drawing the passion through the eyes into the soul; and it is consonant to reason, for the eye being the most sharp and fervent of all our pores and senses, and capable of most changes, it receiveth easiest all affections that are presented to it, attracting with inflamed spirits the flowings of love.

But if it be required, I can produce you an example out of our sacred books, where they treat of the nature of living creatures; the little bird they call the Loric, cureth those that have the jaundice: who if any one looks upon her that is troubled with that disease, closing her eyes she flies away from him, not, as some say, envying to give him help, but in regard that beholding him, she naturally calls and attracts the fluxive disease unto her self, and therefore she declines their sight as her own heart. I doubt not but you have heard how the serpent named the basilisk, only by her eyes and breath dries away and poisons every obvious thing; neither is it a wonder if some do fascinate those they wish well to, and love dearest, for being by nature envious, they do not what they would, but what their natural infirmity moves them to.

Charicles pausing a while, in consideration of their words you have said, he dissolved this controversy with most wise and probable arguments, but would the Gods were pleased this that troubles her were love; for then I should esteem her to be in perfect health, not sick; and you know that to this end I have implored your assistance: but at this present nothing less is to be feared than an accident of affection, the flaming love, and hating as a crime the nuptial bed: for some envious eye hath bewitch'd her, and I doubt not but you have power and will to break the charm: I

know you love me, and I am confident your wisdom hath acquired a knowledge in all things of the world: I promised him I would do my best according as I found her malady.

We thus discoursing, there came a man to us in terrible haste, who Signiors said he, how happens it you are so slow as if you were summoned to a battle, not invited to a feast prepared by the noble Theagenes, in honour of Neoptolemus the greatest of heroes? Away, and do not make them stay for you: All the other guests are come already: Then Charicles whispering me in the ear, here is one (said he) that invites us with a *bastringado*! What a brave fellow is Bacchus? But let us go, for it is to be feared he will beat us if we tarry any longer. You are a merry man, said I, but let us away. When we were come thither, Theagenes placed Charicles next himself, and did me some honour for his sake; But why should I trouble you with the recital of the particulars at this feast, the masque of the ladies, the musick, the *Pyrrhique* dance of the young gentleman in armour, and other entertainments wherewith Theagenes graced his feast that was great, and the cover often changed and new furnished with several services of the most exquisite dainties; but I will give you an account of that which will best please you to hear, and me to relate.

Theagenes put on a face of cheerfulness, forcing himself to entertain the company with all humanity and free discourse; but I found him presently which way he tended, when sometimes he would roll his eyes and lift them up, sometimes fetch a deep sigh upon the sudden, then sadly fix his eyes upon the earth, and presently resume a countenance and shew of mirth as if

he had been guilty of an error and corrected it, and presently fall again into new changes: for the spirit of a man that is in love, is like to his that is in drink; so flexible, so uncertain, both alike, floating in a humid passion; therefore a lover is apt and prone to be drunk, and a drunken man to be in love; but after his sad promises grew more frequent, and his looks more constantly sad, all the company took notice that he was not well, insomuch as the good Charicles that pierced no deeper than the change and trouble of his countenance, said to me softly in my ear, some envious eye hath also beheld this gentleman. I think it to be the same that did behold Chariclea, the very same by Isis: I replied, you judge aright, and with great appearance of reason; he being the fairest next to her in all the glorious show; Thus we two whispered, and when the gobblets were to go about, Theagenes drank to us although against his will, only to bid us welcome; But when it came to me, I telling him I was his humble servant, and would receive the favour not the wine, he looked upon me with sharp and fiery eyes, thinking himself slighted; which Charicles perceiving, told him I drank no wine, nor eat any thing that had been a sensitive creature; he demanded the cause; Charicles replied, he is an Aegyptian, a Nemphian, and the priest of Isis: Theagenes understanding I was an Aegyptian, and the chief priest, felt his soul ravished with a present joy, as they that by fortune find a treasure in their way; and presently setting himself upright, he called for water, and drinking it to me, said, at leastwise, sir, be pleased to pledge me in this beverage; you affect, and let this table be the witness of a tie of friendship made betwixt us: be it so, noblest The-

agenes, I replied, it is long since contracted on my part; and so I took the cup and pledged him; presently they took away, and we did rise from the table, every one preparing to go home; and Theagenes embracing me with the dearest protestations of affection.

Being returned to my lodging, I went to bed and spent most part of the night, not having power to close my eyes, but tumbling and tossing with the care I conceived for the young couple, and sifting out what the last part of the oracle should mean; it now growing midnight, I saw Apollo and Diana, as I thought (if I did think, and did not rather truly see them) and he delivered to me Theagenes, the Chariclea; telling me it was time I should return into my country, for so the laws of destiny had ordained. Go therefore, said they, and make these two thou hast received thy companions, adopting them thy children, and lead them out of the land of Aegypt, where and how the Gods shall please: having said this, they departed, making me know it was not the vision of a dream, but a true apparition. I had now got out the whole meaning of the oracle, yet still I doubted to what people or what country I should lead them; but how do you know father, said Knemon, that it was not a dream, but a real vision? even so son (he replied) as the wise Homer gives it us as in a riddle: though many slight Enigmas; it is a passage where he speaks of Neptune.

‘ For I his feet and thighs together spy’d,
‘ Cutting the thin air, with an easy slide:
‘ The Gods may thus be truly seen and known.’

I confess, said Knemon, I am of the number of those

many you speak of; and happily you have cited this verse, to see how I understand it, which is in no deeper sense than the vulgar interpretation made unto me when I first learned the signification of words; I am altogether ignorant what secret of theology may be couched in it.

Then Calasiris considering a little, and collecting all the forces of his understanding, as being to speak of a high mystery; when the Gods (said he) and divine spirits please either to come to, or go from us, they take the similitude seldom of beasts or other creatures; but many times they cloath their divinity with the form of men, to be known to our fancy in the likeness of our selves, that we may rather take it for the vision of a dream: but though prophane persons know them not, yet they cannot escape from a wise man's discovery, but may be deciphered by their eyes. when they hold always fixt, and never move their eye-lids, yet by their going they may be better known; for their pace is not made by stepping or transposition of the feet, but by a certain airy violence and quick even motion, that they rather sail or cut, than pass the air. This is the reason why the Aegyptians make the Statues of their Gods with their feet joining, and as it were uniting together; which Homer knowing, as being an Aegyptian, and instructed in our sacred doctrine, involvedly inserted this mystery in his verses, leaving it for those that could, to understand him. Of Pallas, he says,

‘ Her sharp eyes sparkled as she look’d like fire.’

And as before of Neptune,

‘ His feet and thighs together I espy’d,
‘ Cutting the thin air with an easy slide.’

As failing instead of going, for this is the meaning of an easy slide ; not as some wrongly interpret him, that to know the Gods was easy. Divine Sir, said Knemon, you have initiated me in a great mystery : but having observed you many times in this discourse to have called Homer an Aegyptian, not being able to believe you ; yet admiring what should be your reason, I beseech you not to pass this undiscussed. Though it be, Knemon, said Calasiris, a thing far from our intended subject to dispute this now, yet I will briefly touch it.

Many countries challenge Homer, and every country is a wise man’s own, but the truth is, he was my countryman, an Aegyptian, born in the hundred-gated Thebes, as himself names it ; his esteemed father was the high priest of that city, but his true father Mercury ; but the priest was his supposed father inasmuch as his wife sleeping in the temple at the celebration of certain ceremonies of our country, the God lay with her ; and got her with child of Homer, who from his mother’s womb brought forth a mark of her illegitimate copulation ; for one of his thighs had upon it a great quantity of long hair ; and afterwards in his travels through the world, and especially amongst the Greeks singing his poesy, they gave him the name of Homer ; not that it was his own name, or the cities, or nations whence he was, but those that knew that privy mark, gave him

that surname, signifying, a thigh: but what was his reason (father) to conceal his country? (said Knemon) because, replied Calanris, either he was ashamed to be known for a fugitive, for his father had expelled him his house, when his name was to be inrolled amongst the young initiates that took orders, because in the search he was found to have a mark of bastardy; or else he did this wisely, that concealing his true city, he might challenge every city of the world for his: this you have said shews like a truth, said Knemon, when I consider his myssical poems, that have a mixture for all sweetness and pleasure out of the excellency of nature: and sure, they would not so excell all others if some Divinity had not been the ground of such perfection.

But after you had known the Gods following the mark that Homer gave you, what was the sequel I beseech you?

Answerable to the promise (friend Knemon.) The rest of the night I could take no sleep, but lay considering and canvassing such thoughts as night suggests. It rejoiced me that the Gods would effect my business, which as then I thought not of, and that I should expect to return into my country; but it grieved me to think that Charicles should be deprived of his daughter, and it troubled me the more, because I knew not what course to take, or how to steal away the two young lovers; I feared our flight would not be secret, but that some accident would discover us: then I doubted of the way, whether we should go by sea or land. Finally a storm of cogitations tossed my spirits, and I lay waking till the morning.

It was hardly day, but I heard one knocking at the

gates, and the voice of a page that called: one of my servants demanded who he was that knocked so rudely, and his business: the page wished him to tell his master Theagenes, the Thessalian would attend him; I was very glad of this news of Theagenes, and commanded my man to wait of him in, expecting that occasion offered it self of its own accord to deliver me of the care that troubled my thoughts, for I perswaded my self that he having heard at the feast that I was an Egyptian, and a prophet; came to me to demand my succour in his love; being as I imagine in the same error that many fall into, who believe the wisdom of the Egyptians to be one and the same thing; wherein they much deceive themselves; for there is one knowledge vulgar, and, as I may term it, creeping on the earth, the servant of images, and busied about dead bodies, believing in the power of herbs and incantations, not tending to any good end it self, nor conducting those that use it, but lameing most its precepts, and implying contradictions; the effects it produceth are small and base, as to give visions of things that are not, as if they were, to frustrate men of their hopes; being an art that is the inventress of detestable things, and the minister of profused foul pleasures: but, son, there is another, that is real wisdom, and from which this adulterate hath degenerated, and as a bastard falsely assumed the name; whereof, we that are priests, and all that descend of the prophetick line, do make profession, and are bred in; it elevates it-self in contemplation of celestial things, converseth always with the Gods, and participates of the Divinity; searching the motions of the stars, and delighting to fore-know the future; making a man a stranger to terrestri-

al evils and vices, and conducting to the profit of human society; this was it that made me leave my country for a time, to shun if it were possible the miseries that I presaged to my self, and not to behold the bloody duel of my sons. But I leave all to the Gods, and destinies, in whose power it is, whether these misfortunes shall or shall not happen, and that have not imposed this banishment upon me only for the cause that I have told you, but principally, that I should meet Chariclea; by what means you shall know hereafter. Now let us return to Thrageses.

When he was come into my chamber, and we had saluted, I made him sit down by me upon my bed, and questioned him what necessity had brought him so early to me? But after he had held his hand upon his face; I am infinitely troubled (he replied) but I blush to discover it, and so held his peace: Presently I apprehended it was time for me to lie, and to divine what I already knew; therefore looking in his face, and smiling; Though you fear (I said) to express yourself to me, yet nothing can be concealed from the Gods, and our wisdom; then railing my self a little, and counting upon my fingers, shaking my locks as those that are possessed with a prophetick spirit, I said, 'my son, you love:' He started at this oracle: but when I had added Chariclea, then esteeming my knowledge to be inspired, he would have fallen down and adored me; but I not suffering him, he embraced me, and often kissed my hand, rendering thanks to heaven that he had not been deceived in his hopes, and praying me to save his life that would be but short if he had not present help, so great was his affliction, and so violent his flame, being the first wound that love had given him,

until the beauty of Chariclea had unsouled and conquered him, and that not in regard of any natural strength or weakness; but that he had never till now seen a woman worthy of his love. At these words he wept, witnessing, that he was overcome not by his own weakness, but by her inevitable force: I comforted him the best I could, wishing him only to take his wonted courage; and since he had recourse to me, he should find Chariclea's beauty had not the strength to prevail against our wisdom; for though, said I, she be very refractory, despising love, not enduring to hear Venus named, and not without much difficulty to be drawn to submit to the laws of marriage; yet for your sake I will try all ways, and you shall see art conquer nature; be you only confident, and fail not to obey my necessary commands: he promised to follow my directions, though I should bid him march upon the points of swords.

As he was thus praying and conjuring, promising me all his estate for a reward, one came from Charicles, and told me his master desired to speak with me; he is but over the way (he said) in the temple of Apollo, where he sings a hymn to the God to appease him, because he hath I know not how, been troubled in his sleep to night: I rose, and sending away Theagenes, made haste to the temple, where I found Charicles sitting in a chair exceeding sad, and often sighing; I demanded what affliction made him so desolate? alas, he replied, all this last night I have been troubled with fearful dreams, and to make my grief the greater, I hear my daughter is still sick, and lain waking; and it afflicts me that her sickness falls in an unhappy time, because to-morrow is the day prefixed, wherein the

priestess of Diana ought to give a torch of virgin-way to the champions that run armed, and to render them the prize of the victory; so that one of the two evils must necessarily happen, that assisting at that ceremony, her malady will be augmented, or that her absence will violate the customs of the sacred games: therefore if this could not be done before, at least apply some remedy unto her, and you shall do a most charitable office; which shall express your friendship to me, and your honour to the Gods: I know if you please, you can easily uncharm her; for the prophets of your country can perform the greatest undertakings. I confessed I had been a little slow, and putting it upon him as I had done upon Theagenes, I desired only the space of a day, and I would in that time compose a medicament that should heal her: but let us, said I, now go to the virgin, and consider her more attentively, and comfort her the best that possibly we can; and Charicles, it would be convenient you should discourse with her of me, and make me better known to her by your commendations, that making me more familiar, and in greater esteem with her, she may have the greater faith in my receipts. Be it so, he replied.

When we were come to Chariclea (why should I use many words?) we found her quite overcome by love, the roses and lillies of her cheeks were faded, and the water of her fair eyes had extinguished the fire that used to sparkle in them; yet as soon as she perceived us, she did her best to compose her self, and endeavoured to call back the accustomed loveliness and graces of her beauty; Charicles kissing and embracing her, not omitting any ceremony that endears respect and love. O child! O daughter! said he, can you con-

ceal the evil that torments you, from your father? and being fascinated, do you make it a secret, as if you had done wrong, and not received an injury from the eyes that have so maliciously beheld you? but resume your spirits; I have entreated the wise Calasiris that you see here with me, to undertake your cure, and he is able to perform it; for he (if ever any) excelleth in divine knowledge, as being by descent a prophet, and, which is more, our especial friend; therefore you shall do wisely to commit your self wholly to his disposing, whether he shall please to use incantation, or heal you by any other means: but I need not use persuasions, since you naturally honour and affect the company of learned men. Chariclea replied not, but only bowed her head in sign of consent to her father's counsel. This done, we retired our selves; Charicles renewing his suit to me, that I would remember my promise, and bethink me of a way to induce Chariclea to a milder construction of men and marriage. Thus I brought him off, and left him joyful, giving him my word his desire should shortly be accomplished.

THE ÆTHIOPIAN HISTORY.

THE FOURTH BOOK.

THE next day the Pythian games ended; but the passion and strife of the young men grew more violent under the empire of Cupid, who was their judge, and by two champions of his, intended (as I believe) to shew the world his combat is the greatest. Thus it happened:

All Greece were lookers-on, the Amphyctiones were the judges, that is, the deputies of every commonalty of Greece. After all the other contentions were concluded with magnificence, as chariot-races, wrestling, and quoiting of the sledge, at length the herald cried, ‘Let the armed men stand forth;’ and presently at the further end of the lists we saw Chariclea shining; for she was come, if not willingly, yet to observe the custom of the country, or rather in my opinion hoping to see Theagenes; in her left hand she bare a burning torch of virgin-wax, and in her other held forth a branch of palm: She no sooner appeared, but she turned all the eyes of the theater upon her; but I believe not any eye out-stripp’d that of Theagenes; for the

eye of a lover is swift to spy out her that is desired; and he having before heard of the ceremony, had all his spirits set to watch her coming; and when he saw her, he was not able to contain himself, but spake softly in my ear; for he had placed himself next to me of purpose, 'That is she, it is Chariclea:' I bid him hold his peace, and be at quiet.

At the cry of the herald, one presented himself in light armour, of goodly shape, by his carriage appearing already as a conqueror, and promising to himself the prize and victory, as having many times been crowned in the same course; and at that time having none to oppose him, as Antagonist; which caused the Amphyctiones to return him back, the law not permitting him to enjoy the crown that had not endured the conflict: But he intreated the herald might demand, if any man would run: The judges commanded it should be so; and the herald made proclamation, if any would run, he should come forth into the lists. Hark (said Theagenes to me) 'That man calls me.' I asking him what his meaning was: 'It shall be so, father, he said; 'for never shall any man in my presence, and I looking on, bear away the reward of victory from the hand 'of Chariclea:' But, said I, you do not apprehend nor weigh the danger and ignominy that attends the conquered: 'Why, father, who is he (replied Theagenes) 'that will so fervently contend to see and approach 'Chariclea, as to outstrip me? or to whom will her 'looks give wings, and make him fly in the air like 'me? Do not you know that painters draw love wing- 'ed, signifying as in a riddle, the agility of those that 'he surprizes? and if a man might boast himself,

‘ there is this day none that can glory to have over-
‘ run me.

At these words he suddenly rose, and stepp’d forth into the lists, to make his name be published, and the place of his birth; and so being engaged for the course, he put on compleat armour, and stood to the barriers, so boiling with desire to run, that his impatience would hardly permit him to attend the sound of the trumpet: The spectacle was pleasing and conspicuous; for you would have said it had been Achilles, as Homer paints him fighting upon the shore of the river Scamander.

This unexpected champion moved all Greece, and they did wish the victory to Theagenes, as passionately as if every one had run in his own person; for beauty hath a strong power to work upon the good wills of the beholders: But above all, Chariclea was most troubled; and having set my self to observe her, I perceived she often changed her colour; for after the herald had pronounced so loud as all might hear the combatants names, Ormenus the Arcadian, and Theagenes the Thessalian, the barriers were opened, and the course began so swiftly as mens dazled eyes could hardly overtake them: Every spectator, to whom the event was yet in suspense, found himself full of care; but I especially that had resolved with my self to be as careful of him as of my own son. No marvel, said Knemon, if those that were present found themselves troubled; for at this hour I fear for Theagenes, and do entreat you if he had the victory, to keep me no longer without the knowledge. When now (Knemon) they had finished half their course, he looking back, and frowning to see Ormenus run so near him, lifting up his buckler and his head, and fixing his eyes wholly upon

Chariclea, he shot to her as an arrow to the mark, and so far out-stript the Arcadian, as he left him many paces behind. The space was after measured: so running to Chariclea of purpose, fell upon her bosom, as if it had not been in his power to stop himself; and taking the branch of palm, I perceived him kiss her hand.

I am glad with all my heart (said Knemon) that he hath won the crown and stoln a kiss; but I pray you what follows? how (said Calafiris) will you never be satisfied with hearing? have you not yet a mind to sleep, seeing the night is spent so far? is not my discourse yet tedious? no father (said Knemon) I could chide Homer, who tells us we may surfeit of all things, even of love; which in my opinion admitteth no satiety, neither in the enjoying nor discourse: And who is he, unless he have a heart of adamant or iron, that would not receive content to hear the loves of Theagenes and Chariclea, though the story should last a year? therefore continue it I beseech you.

Theagenes (Knemon) was then crowned, proclaimed the conqueror, and conducted with the glad acclamations of the people; but Chariclea was then quite vanquished, and her heart more fettered in affection than before; having the second time beheld Theagenes; for the interchanged eyes of lovers is a renewing of their passions, and their looks inflame their minds, as fire approaching to its matter; the maid returning home, had as ill or worse a night than ever; and I again was not able to close my eyes, incessantly plotting how we should conceal our flight, and into what country the God would bring the two young lovers;

I conjectured we were to take our flight by sea, gathering it out of these words of the oracle,

‘ ————— They two shall, fleeing from
‘ My temple, to a sun-burn’d climate come.’

But to what part of the earth I understood not; and I saw no other means to come to the knowledge of it, unless I could get the Fascia that was exposed with Chariclea, wherein Charicles had told me he conceived the discourse of her fortune to be writ; for out of these characters I doubted not but to get out her country, and her parents, which I began now to suspect, and that the Gods would send her back to them.

Next morning, coming to Chariclea’s chamber, I found others of her friends weeping, but Charicles most bitterly: I asked him, what the matter was? O Calasiris! said he, the sickness of my daughter still more and more increases, and this night she hath rested more unquietly than before. Get you away, said I, and command the rest out of the chamber, only let some one bring a little lawrel, fire and incense, and let none trouble me before I call. Charicles commanded it should be so; and it was done accordingly.

Now being alone with her, I began to play my part, as a mountebank upon a stage; I put the incense in the fire, and made as if I muttered certain prayers betwixt my lips; I carried the lawrel up and down from the head to the foot of Chariclea, and gaping over her like a sleepy man, at length I made an end of my pageantry; she often moved her head, and smiled to her self, as if she would tell me I was ignorant of the cause of her disease: Therefore sitting nearer to her, daughter, said

I, cheer your spirits, for yours is a common infirmity, and the cure easie; no doubt but you were fascinated when you assisted at the procession; but especially when you gave the palm to the conqueror: I suspect him that hath bewitched you; to be Theagenes; for I saw he looked fixedly upon you, and with an eager eye. She replied, whether he charmed me so or not, well may he do; but do you know what countryman he is, or of what family; for I saw many look upon him, admiring him with a kind of astonishment. Did not the herald tell you that he was a Thessalian (I replied) when he proclaimed his name? and he himself glories to be descended of Achilles; and doubtless he was his ancestor; for he has the stature, form and generous comportment of Achilles, only he is not so proud and arrogant as he; but he allays and tempers the fierceness of his spirits with a mixture of much sweetness; yet though he be thus excellent, I wish him more pain than he hath made you suffer by the witchcraft of his envious eyes.

I thank you, father, (she replied) that you have compassion of my misery: but why do you vainly wish him ill that hath done us no wrong; for I am not fascinated? sure mine is some other sickness.

Why therefore do you conceal it (daughter) said I, and not rather open your infirmity with confidence, that you may receive help with speed? Am not I your father in years, more in well-wishing? Am not I your father's friend, professing the same studies, which the more indears me to him? Express your grief, I will be faithful to you: If you will not believe my word, you shall have my oath: Speak boldly, and let not your pain gather strength by your silence; for every malady

that is presently known, is easily remedied; but old wounds are almost incurable; for secresie is a nourishment to diseases, whilst those that are unconceal'd, may be sure to have some help.

At these words she pausing a little, and by her face assuring me of much confusion in her thoughts; Give me time this day, she said, and then you shall know it, if already you do not, since you are a master in the art of prophecy. I rose and left her; willing to give her leisure to moderate her fears, and to contrive in what manner to express that which she was ashamed to tell me. Charicles came running to meet me, and asked me, what I thought of his child? O well, well; I replied: To-morrow she will be delivered of the burthen that afflicts her, and there will be a beginning of something that will give you great content. In the meantime it will do no harm if you send for a physician. This said, I made haste away, lest he should interrogate me further.

I was gone but a little from the house when I perceived Theagenes walking in the cloister of the temple, and discoursing with himself, as if he were highly contented only to look upon the lodging of Chariclea: I turning a little out of the way, passed by as if I had not seen him; but he called to me; save you Calasiris! a word with you; I staid for you: presently I turning back, Lord! said I, is the fair Theagenes here, and I not see him? How can he be fair, replied Theagenes, that pleases not Chariclea? I making my self to frown, as if I were angry with him, will you never leave, said I, to disparage me and my art, by which she is taken and compelled to love you, desiring to have the happiness to see you. What say you father, he replied, would!

Chariclea see me? why then do you not carry me to her? and therewith he started forward; but I catching him by the vest, stay, said I, though you have the crown for running, this is not a business to fall upon it like a prey; nor is it easie to be compassed, or exposed to him that will venture for it; but it requires deep consultation and great preparatives to secure the doing. Do you not know that the maid's father is one of the principal men of Delphos? Do you not fear the law, that pronounces death upon offenders in this kind?

'Tis no matter, he replied, let me die so I may enjoy Chariclea; yet, if you please, let us make suit to her father that he will bestow her on me for my wife; my affinity will be no disgrace to Chariclea's.

We shall never obtain it, said I; not that any thing can be reprehended or thought defective in you; but in respect Charicles hath destined her to his sister's son; he shall repent it whosoever he be (said Theagenes) for no other man shall ever make Chariclea his bride, and I alive, having this hand and sword.

Away, away (said I) there shall be no such need; only be ruled by me, and do as I command you: for this time depart, and take heed you be not seen often in my company, but meet me ever alone, and without noise: immediately he went away something sad.

Charicles met me the next morning, and as soon as he perceived me, ran and caught me in his arms, printing many kisses on my head, crying out, of such power is wisdom, of such power is friendship! the great work is finished, the impregnable is now taken, and the invincible is vanquished; Chariclea is in love.

Then I began to take state upon me, looking superciliously, and walking gravely; There was no difficul-

ty (said I) but that she could not hold out the first assault; and yet I planted no great engines against her: But Charicles, how come you to know she loves?

Following your counsel (he replied:) for having sent for our principal and most approved physicians, I brought them in to see her; promising them all my patrimony for their fees, if they could cure her: They asked her where her pain held her most? but she turning from them, pronounced this verse of Homer;

‘ Achilles the most valiant of the Greeks.

Then the prudent physician Acestinus (perhaps you know the man) caught hold of her wrist, and felt her pulse, judging thereby (as I imagine) the motion of her heart; and after he had felt the artery a good while, taking an exact and curious observation of her, Charicles (said he) you have sent for us in vain; physick can do her no good.

O Gods! I cried, what do you say? must then my daughter perish? Is there no hope of her recovery?

Do not afflict your self, replied he, but hear me; and taking me aside from Chariclea and the rest, our art (said he) professeth the cure of a distempered body, and sometimes of the soul; but that is only when it suffers and feels the indisposition of the body, and that being healed, the soul again recovers, and is well: It is true, your daughter is distempered, but not in her body; Her head aches not, no fever inflames her blood, her body suffers not by sickness, neither in any part nor in the whole. I intreating him if he understood the nature of her disease, to let me know it: There is no child, said he, but may know it is a passion

of the mind, and evidently the disease that we call love; do you not see that her eyes are swelled, her countenance discomposed, her colour pale; yet she complained not of any pain in her heart; add that her mind wanders; what falls into her thoughts she speaks, and causeless cares do trouble her repose. In short, Charicles, you must find out the man whom she desires; having said this, she left me.

But I made all the haste I could, to meet you my preserver and good genius; whom both she and I acknowledge to have the only power to do us good, for after I had long intreated her to tell me, what it was that troubled her; she replied, no more but that she her self was ignorant, only Calasiris knew a remedy for her: and she prayed me that I would send you to her, whence principally I conjectured she was gained by the secrets of your wisdom; but (said I, to him) as you tell me she loves; can you tell me whom she loves? no, by Apollo, replied he: for how, or whence should I know that? but I would give my estate, that it were Alcamenes my sister's son; whom long since in my mind, I had designed for her husband. I wished him that he should make a trial; bring the young man, and shew him to her: he commended my counsel, and presently went about it.

Not long after, he came and found me, when the exchange was full; I have (said he) a thing to communicate to you, that greatly troubles and afflicts me: I fear my daughter is out of her wits, she hath such strange and extraordinary fancies. I brought my nephew, Alcamenes, as you wished me; and shewed him to her in his richest habit: but she as if she had seen Medusa's head, or something more formidable, with a loud shrill

voice, cried out, and turned her face to the other side of the chamber; putting her hands like a cord about her neck, threatening and swearing she would kill herself, unless I presently would take him away out of her sight; but as soon as she could speak it, we retired ourselves: for what should we do, seeing such a strange absurdity? therefore again, I am become a suiter to you, that you will not suffer her to perish, nor me to be frustrated of my expectation: O Charicles! (said I now you have hit it, the maid is mad: for she is possessed and agitated by the spirits that I have put into her, which are not of the meanest sort; but a thing that was necessarily to be done to force her inclination, and make her to have a mind to that which by nature and breeding she abhorred; but sure some God opposes my design, and countermines my work: and therefore of necessity, you must shew me the mantle that was exposed with her, which you told me you received with the rest of her things; for I much fear, that some enemy hath poisoned it with a charm to make her out of love with love; to the end that detesting marriage, she might wear out all her life time, without the blessing to be a mother. Charicles approving my conjectures, presently brought me the mantle; but I said, he must give me a little time to be private: he did so; and as soon as he was gone, I began without the least delay to read what was sewed in the mantle; being formed in Æthiopian characters, not vulgar, or such as the common people use, but royal; such as are proper only to their princes, bearing a resemblance to those we Egyptians call the sacred or priestly characters; reading it, I found the scrawl contained these words. ‘I Persina, Queen of the Æthiopians, draw this lamentable com-

‘plaint for the last present I can give to her, whom I
‘know not how to name, and whom I can call daugh-
‘ter only by the pains of child-birth.’

I was amazed (Knemon) when I read Persina’s name, yet I persisted to read the rest, which was this;

The sun who is author of our blood, be my witness;
O my child! it is not for any spot of sin that I have exposed you in your cradle, and concealed you from your father Hydaspes: yet if you shall escape and live, thus far daughter, let me excuse me to you, and to him that shall find you, if the Gods make any one so happy; be it also known to all sorts of people, the cause that forced your mother’s heart to leave you to the mercy of fortune; our ancestors of the Gods are Sol, and Bacchus; of the demi-Gods, Perseus and Andromeda, and after them Memnon; those that from time to time have builded and enlarged the palace of the kings of Aethiopia, have enriched it with divers pictures, excellent pieces taken from the actions and battles they have performed, and have put their statues in the galleries and gardens with tables, presenting to the life the valorous performances both of the Gods and men; and my own chamber was hanged about with several pieces of the loves of Andromeda and Perseus. I had been ten years marry’d to Hydaspes, without any fruit of wedlock, yet it happened, that from a certain hour, I found my self with child; all the time till my down-lying, there were publick feasts, and sacrifices of thanksgiving to the Gods; the king hoping for a successor to succeed him in his throne: but when I brought forth thee a white child, an unusual colour to the Ethiopians; I my self knew the cause; the picture of Andromeda naked was before my eyes (for then Perseus

had newly brought her down from the rock.) Her face being apparelled in her sweetest looks, as freed from being devoured by the sea-monster. A beauty like hers in that picture, it was my hard fortune to conceive thee; wherefore to deliver my dignity and person from an ignominious death, assuring my self thy colour would convince me of adultery, and no man believe me when I should speak the truth of such an accident; I resolved from the hour of your birth, to commit you to the uncertainty of fortune, which I imagined you your self would rather wish than a certain death, or the name of illegitimate.

And so feigning to my husband you were born dead, I secretly exposed you, laying with you in your cradle my best jewels for a reward to his piety, that should preserve you, and covering you with this mantle, in which I have printed with my blood and tears the miserable relation of your fortune and my own, that have been so unhappy a mother in my first down-lying. But my sweet child, and that must be mine but for a little time; if you survive, remember your great birth, be jealous of the honour of your chastity, the only best character of a lady's virtue and spirit; imitate your ancestors, and following their example, make the world know the glory of your illustrious blood; particularly, remember among the jewels I have laid forth with you, to look for a certain ring, and keep it to your self; your father gave it me upon my wedding day; his arms are herein engrav'd, the stone is named a Pantarbe, consecrated in the collet: I use this way of writing, to advertise you hereof, since the Gods have denied us any other means to speak together; this may prove dumb and unprofitable unto you; it

may also inform you, and do you service; for the events of fortune are not in the compass of man's knowledge: finally, these characters I have stained in this mantle; O daughter! fair in pain; whose beauty is my unjust accuser; if it happen to you, to be preserved by these tokens, you will be known; if not, (which heaven keep from my knowledge) let the water of these gems present your mother's funeral tears.

When I had read this to an end, then Knemon, I knew, not without being ravished with admiration, the ordinance of the Gods, and my soul felt a new motion, that made tears spring from my eyes mixed with joy and sorrow, infinitely contented to have found what I desired; namely, the resolution of the oracle, but exceeding troubled that I could have no perfect knowledge of the future; complaining to my self of the miserable condition of man's fortune, nothing but instability; whereof Chariclea appeared to me a singular example. I wandered in a maze of thoughts, considering who her true parents were, who her supposed, how far she was distanced from her country; having lost her own, and being only known by a feign'd name. To conclude, I remain'd a great while in a doubtful state of mind, having cause to pity and deplore her passed miseries, and not daring to say her fortune should be happy in the future; till at length collecting my reason, I resolv'd the design I had undertaken, should go on without delay; and coming to Chariclea, I found her alone, wearied with the fight betwixt the forces of her spirits, and the powers of love, that made her fair body the field and seat of war, which her soul striving to make good, did but the more afflict her, being not able to resist the fury of the assailant; then I commanded those that were

without to wait till they were called, and not to trouble me, as if I had certain prayers and invocations to make for the maid's health. Now Chariclea, (said I,) you have time to perform your yesterday's promise, to discover to me what it is torments you, and no longer to conceal it from your true friend, whom it lieth not in your power to hinder of the knowledge, though you should live and die obstinate in your silence. At these words she taking my hand, and kissing it many times with tears: most wise Calasiris (she said) Oh do me the favour to let me suffer my ill fortune without confessing it, since, as you say, you know what troubles me; I shall esteem it some benefit to avoid an ignominy, by concealing what it is a shame to suffer, but more shame to speak; and though my sickness growing upon me, puts me to great pain, it is my greatest, that I did not at first conquer it, but yielded to that passion I had all my life-time in such horror, as only to hear it named, I thought it a stain to the sacred title of a virgin. Then to encourage and comfort her; daughter, said I, you do wisely to keep your reasons secret, for two causes; for it were but superfluous to tell me that, which by my art, is long since known unto me; and you do your modesty right to spare your blushes, in revealing that which ought ever to be hidden deepest in a maid's heart; but since you now feel what love is, and that at first sight you were taken with the perfections of Theagenes, (for this I know by revelation) know you are not alone, nor the first that hath been taken in this kind, but it is the common case of many illustrious ladies, and chaste maids; for love is the greatest of the Gods, and at times hath had the victory of them all; but now consider where you are, and

what you have to do: 'tis true, 'tis a great blessing not to be in love, but when you are once caught, it is the best of wisdom to regulate your desires, and direct them to some honourable end.

These words, Knemon, put her all into confusion, and I saw clearly she delighted in them, yet was anxious and troubled how she might attain her hopes. In fine, alham'd to be brought thus to her confession, made her cheeks dye their lilies red: and after she had a while stood mute; O father, reply'd she, do you speak to me of marriage, and counsel me to take my own choice, as if my father would consent, or that my adversary wish'd it? for the young gentleman (said I) it is fixt; he is faster caught than you, in the same tye, and I believe, at your first interview, your souls acknowledg'd the dignities and performances of one another, both burning in an equal flame, which I have increas'd in him for your sake: but for him that is suppos'd to be your father, he provides you another husband, an acquaintance of yours, one Alcamenes: let him provide (said she) my grave for Alcamenes, rather than my bed for either; Theagenes shall marry me, or death: but how do you know (I beseech you) that Charicles is but my supposed father? by this (said I) and showed her the mantle: whence had you it, and how came you by it (she demanded of me) for after Charicles had received me in Egypt from the hands of him that bred me, having brought me I know not how into this country, he took it from me and kept it in a box, to preserve it from being defaced or corrupted by the injury of time? how I got it (replied I) you shall know hereafter, for the present I pray you tell me if you have read the inscription: confessing to me she did not know it; I de-

clared to her her parents, country and fortune: to conclude, entreating me to tell her the particulars, I read the whole discourse to her, and did interpret it word by word: this bringing her to the knowledge of herself, put greater spirit in her, and transported her with a desire to see her parents; and asking me what was best to be done; I began then to manifest my counsel to her, discovering to her how all things went: I was once, daughter, (said I) in Aethiopia, carried thither with a desire to gain their wisdom; I was there made known to your mother Persina, for that court entertaineth learned men with all humanity, and there was a great opinion of me, for as much as I had joined the wisdom of the Egyptians, with that of the Æthiopian sages, which is made of great authority in that nation. But your mother when she saw I prepar'd for my departure home, recounted to me all your fortune: having first obliged me to secrecy by oath, and telling me she durst not discover it to her own priests: she prayed me to demand of the Gods, if you were preserv'd, and in what part of the world you lived, forasmuch as she could not understand there was any such in all Aethiopia, though she had made curious enquiry: But the Gods having revealed all to me, I told her you were alive, and where; she then entreated me to seek you out, and bring you back into your country, in regard that since your birth the grief she conceived for you had hindered conception in her; and that she was now ready, if you could be found, to confess all that had happen'd to your father, perswading herself that the long time they had lived together, had sufficiently confirmed him in her faith by true proof; and that he would be extremely taken with unexpected joy, to

leave his scepter in the hands of his own child. This the queen said to me, conjuring me by my vow to her, wherein I had called the sun to witness, an oath it is not lawful for our priests to violate.

This is the reason of my coming hither to accomplish my oath, though that was not the only motive of my journey; yet, by the great providence of the Gods, in travelling hither I have found a means to disengage me of my promise. You know, since I first saw you, I have been ever ready to do you service, not omitting the least occasion to express me yours, yet concealing my reasons till occasion would serve to recover this mantle, that it might confirm your belief of my relation: therefore it were good you would take my counsel, before you be forced to endure, against your will, the marriage of Alcamenes, which Charicles means to follow with all violence; in place whereof you may recover your country and parents, and match with Theagenes, who is prepared to follow us into any part of the world; changing a private life in a strange country, to that of a princess in your native soil, where you shall be crowned, and reign with him you love dearest, if we may have faith in the Gods, both in other presages, and even in the oracle of Apollo. Then I put her in mind of the tenor of the oracle, and expounded the meaning. Chariclea perfectly knowing it, as being now vulgarly sung, and every one making essay to interpret it. This struck her silent again.

At length she said, father, since you say, and I believe this to be the pleasure of the Gods, what shall I do? you must make a shew (said I) to entertain the match with Alcamenes. It will be a hard thing, (said she) if not base, to prefer any one before Theagenes,

though but in words; but since I have committed myself to the power of the Gods and yours, father, let me know what will be the issue of this fiction, and how it may be broke before it come to the effect I fear. Let the event inform you, I replied, for there are certain designs, wherewith, if ladies be unacquainted before hand. they will fear and delay, but if they undertake them on the sudden, they will finish them with a greater resolution. Do you follow my advice both in other things and this, and make no difficulty to accommodate yourself to the desire of Charicles, to match you with his nephew, for be assured he will do nothing in it without my consent and approbation. She promised it, and so I left her weeping. I was hardly out of the gate but I perceiv'd Charicles, hanging down his head, as oppress'd with extreme grief: this is a strange humour, worthy Charicles, (said I) to appear in this sort afflicted, when you ought to fill your heart with joy, and offer sacrifice and thanksgiving in the temple, the Gods having now granted your long suit, and blessed the secrets of my knowledge and endeavours to her, inclining her mind to a desire of marriage: Lord, why should you weep, I protest I cannot imagine the reason. How can I chuse, replied he, since my beloved daughter shall be taken out of this world, before she be subjected to the laws of marriage, as you promise, if we may believe dreams, both at other times and (which with terror I remember yet) this night methought an eagle, flying from Apollo's hand. in an instant (alas!) seiz'd my poor child, and ravished her from my bosom, carrying her into the farthest region of the habitable earth, full of obscure images and shadows of black men; and which grieved me most, I could not discern what be-

came of her, an infinite space of earth and air interposing it self betwixt us, so as the cruel bird did overfly my sight, and vanished. When he had told me this, I presently conceiv'd which way the presage tended; but to divert him from his melancholy wherein he was drown'd, and to draw him as far as might be, from the suspicion of the future; you being a priest, (said I) and of all his priests the most conversant in the mysteries of your prophetick God, yet methinks you have not the art of interpreting a dream; your dream indeed presaging to you the marriage of your daughter, and by an Enigma showing to you how her husband shall take her from you like an eagle, and that with the consent of Apollo, as sending him to her from his own hand, yet you are troubled at it, and wrest your dream to the worst sense; therefore let us take heed our misconjunctures do not provoke the Gods, resigning our selves wholly to their wills, and employing our best industry to conform your daughter to your pleasure.

Then he demanding what were best to be done to win his daughter; if haply, said I, you have yet any jewels or rich embroideries, or some ring of a great value, let Alcamenes present them to her, as marriage-gifts, and this will charm her to be his; then you must make other preparations for the solemnity, and make no delay, but conclude the marriage, whilst yet the power of my art is working, and makes impression in her soul. Doubt not, said Charicles, I shall not omit any thing in my power; and he had scarce spoken the words, but he ran with joy to put them in act; and did as I entreated him, without any procrastination, as afterwards I understood, carrying to Chariclea, as nuptial gifts from Alcamenes, not only rich vestures, but

also the precious jewels Persina had put in her cradle when she was exposed.

But I went presently to Theagenes, and asked him where his Thessalians were, that did assist at the ceremony of the procession: he told me, the ladies were gone softly before, to make the easier journeys; and how the young men burned with so great a desire to see their friends at home, as he hardly had power to stay them any longer: understanding that, I instructed him what he should say to them, and what they should do, commanding him he should observe when I would give the sign, and then take heed not to lose the time and occasion offered; so I left him.

And going to the temple of Apollo, I intended to make my prayer to the God, that he would please, by his oracle, to direct me what course I would take to convey away the two young lovers; but the God was swifter than a thought, for the heavenly powers do favour such as resign their will to theirs, though not implored; often preventing men's petitions with their bounty; as at this time Apollo anticipated my demand, with his reply, making me know his pleasure and direction; for as I was hastening towards the prophets, troubled in my mind how I might execute my design, a voice stayed me as I passed, saying, do you go so fast, and hear not how these strangers call you? they were a company of merchants, that to the sound of flutes and ho-boys, were doing sacrifice, and celebrating a feast in honour of Hercules.

I stayed when I perceived them, for I should have offended the sacred mysteries of religion, to have passed by them without respect, the divine voice having invited me, after I had put frankincense in a thurible,

and incens'd the altar, offering a little water, it seem'd they thought me very sumptuous in my oblations, and intreated me to take part of their banquet; I obeyed them so far, and when I was set down upon a couch, which the strangers had strew'd with myrrh and bays, and had tasted such things as I uled to eat: noble gentlemen, said I, you have done me the honour to feast me so, as I cannot desire any greater dainties, I now only long to know your estate and fortunes, therefore now it is time, if you please, to tell me who, and of what country you are, for it would be rude, and an incivility in me, having sat with you at the feast of a sacrifice, and imitated friendship with you, by the communion of a sacred repast, if we should part without having a more particular knowledge one of the other. Then they told me they were Phoenicians, of the city of Tyre, by their trade merchants, that were then bound for Carthage in Africa, with a ship laded with rich merchandises, they had brought out of India, Aethiopia, and Phoenicia; and at the present were sacrificing a feast to the Tyrian Hercules; forasmuch as that young man (said they, pointing to one that sat by me at the table) hath gain'd the crown and prize of the lute, and proclaim'd our city of Tyre victorious among the Grecks. This youth, when we had doubled the Cape of Malea, and by adverse winds, were forced to land in the isle of the Cephaliens, there he protested to us by this God, the patron of our country, that he had foretold him in his sleep the victory he should obtain in the Pythian games, perswading us to turn our course, and sail hither, where the effect hath proved the truth of his prediction; and he that was but late a merchant, is now proclaim'd a conqueror,

and now in gratitude to the God, makes him this feast, for the favour of premonstrating his success; but to-morrow morning, if the wind serve, we intend to weigh anchor. Is that your resolution, said I? they told me it was: you shall have me your companion, I reply'd, if you will give me leave, for I must make a voyage into Sicily about my affairs, and you know those that sail for Africa, must pass by this island. If you please, said they, we shall be happy in your company, for we shall make accompt, prosperity will attend us so long as a wise man, a Grecian, and one beloved of the Gods, as your experience speaks you, will go along with us. I desired (I said to them) if you will but give me one day to prepare my self, and before I go, to give some order for my business here: you shall have all to-morrow, they reply'd, provided you come a-board us soon at night, for the night is very serviceable to us, small breaths of wind rising from the earth, and waisting away a ship, without moving of great waves.

I promised not to fail, first taking their faith by oath, they should not looke to sea before the time appointed; and so I left them dancing to their musick, that play'd quick strains like jiggs, which they footed in the Assyrian garb; sometimes with little skips capering in the air, sometimes bending their knees to the earth, and skrewing their whole bodies, as if they had been posses'd with some prophetick spirit. And coming to Chariclea, I found her with the jewels yet in her lap, that Charicles had presented her: then I went to Theagenes, and having advertis'd them both what they should do; I retir'd to my lodging, attending with impatience, the issue of my project.

The next day this happen'd. When midnight drownd all the town in sleep; a troop of young gentlemen armed, besieg'd the lodgings of Chariclea. Theagenes was captain of that amorous war, making his young Thessalians put off their glorious habit, and put on their armours; who suddenly filling the air with cries, and terrifying those that were between sleep and wake, with the noise of their shields and swords, with torches burning in their hands, they brake into the house of Charicles, easily forcing the first gate (for the locks and bolts were prepared to admit them) and took away Chariclea, who was ready and expected them, suffering them to force her with her own consent; and with the maid, conveyed away such portable riches, as she pleased, and returning through the streets, they renewed their warlike clamours, and doubled the sound and terror of their arms, frightening the city almost out of their wits; and choosing the dead of night to that end. Finally, they made such a noise, as the mountain Parnassus echoed, and replied to the clashing of their iron: and thus marching out of the town, they did ride upon the spurr, to the mountains of the Locrians and Oetians.

But Theagenes and Chariclea, doing as I advised them, left the Thessalians, and came secretly where I expected them: where falling at my feet, they trembling cry'd, save us, father; father, save us: Chariclea blushing, and bowing her face to the earth, as ashamed of her new act: but Theagenes, to his other supplications, added, save O Calasiris, two poor strangers thy suppliants, exiled from their country, depriv'd of their friends: only to purchase thee for all; preserve two poor creatures, now expos'd to the power of fortune;

the captives of chaste love banished, but voluntarily banished, and with joy repoling in you all their hope of safety. These words, Knemon, so touched me at the heart with pity, as I wept upon them with my soul more than with my eyes, so as they perceived not my sorrow, yet I cald my spirits: I did raise and comfort them the best I could: to conclude, assuring them of a happy issue, and that I had auspicated this business, by the commandment of the Gods. I will now go, said I, and dispatch the rest: do you expect me in his place, taking a special regard, you be not observ'd by any. Then I was going away; but Chariclea caught me by a part of my robe and staid me: O father, said she, this beginning were injustice, rather a betraying, if you should go and leave me alone with Theagenes, not considering how unfaithful a guard a lover is, having the causer of his flames in his own power. Therefore I will not leave you, till for this present, and the time to come, you shall oblige Theagenes by vow; not to importune me, for any favour in that kind, before I do recover my country and parents. Or if Heaven be not so pleased, yet till such time as with my consent, he shall receive me for his wife. Admiring the virtues of the maid, I resolved it should be done accordingly: and making an altar of a table, taking fire from the chimney, Theagenes made his vow, professing we had done him wrong, to cut off, by the prevention of an oath, the voluntary integrity of his soul, and that he could not commend an act done for fear, though of the Gods: yet he did swear by Apollo of Delphos, by Diana, by Venus her self and love, to do nothing that should displease Chariclea. Thus calling the Gods to witness; they accorded these, and other articles betwixt them.

I holding on my course to Charicles, found his house full of tears and tumult: forasmuch as the servants of Chariclea had already brought him news of the carrying away of his daughter, and citizens came in from all parts of the town, and flocked about despairing Charicles. In sum, the ignorance of what was done, and the want of counsel in what was to be done, confused them all: I therefore thundering amongst them with a loud voice; O miserable men (said I) how long will you stand like stupid things, mute and dull, as if you were deprived of your judgment with your fortune? what will you not arm and pursue your enemies? will you not take and punish them who have done you such an injury? but Charicles replied, it were perhaps superfluous and vain to struggle longer with these disasters, for I am assured the Divine wrath inflicts this punishment upon me; when coming once at a forbidden hour into the sanctuary of our temple, I saw what was not lawful for man to behold. Then the God foretold me, for my presumption I should be deprived of what was dearest to my eyes: yet let not this hinder you to fight (as they say) with the Gods themselves, if we knew whither we should go, and who hath been so cruel to us: it was (said I) even the Thessalian whom you so much admired, and would needs make me acquainted with him; it was Theagenes and his youthful company; perhaps you may find some of them yet in town, for sure they cannot be all departed; therefore rise and call a counsel of the people. It was done so as I appointed, and the captains sent their men to proclaim, by sound of trumpet, that the townsmen should assemble: immediately the people

came in, and they held a council, by night, upon the theatre.

Charicles stood forth into the middle, and presently set them all on weeping, beholding him in his mourning, his head and face covered with ashes; but much more when his affliction unfolded it self in his words: perhaps, dear country-men, (said he) seeing me thus stand forth, you may esteem me come hither to ease my heart, and to have convened so great an assembly to be spectators of the enormous greatness of my miseries; but this is not my meaning, for though I have often said that calamity is equal with death it self, and that my house is now deserted, laid waste from heaven, and must remain desolate ever hereafter, having lost, one after another, all that were dear to me, and in whose beloved acquaintance I took the only joy of my life; yet vain hope—an error, common to all the world, makes me reluctant to be patient, and not die, yet persuading my self my child may be recovered, but that which moves me most, is this city, which I desire and expect to see victorious before my death, and revenged of those who have offered her this violence, unless these Thessalian youths have also ravished from us our generous spirits, and our indignation for the abuse to our country, and our Gods protect us, for it would be a grievous heart-break to us all, if a few dancing boys, the ministers of the sacred legation, should go away with the spoils of the principal city of Greece; having robbed in my sight, ah me, the temple of Apollo of its most precious treasure, my Chariclea. O implacable and obdurate wrath of the destinies towards me, first, as you know, they extinguished my own daughter's life even with her nuptial robes, then took away her mo-

ther from me, seized with such a sorrow at her death, as it cost her presently her life; soon after they chased me from my country, but all this methought was supportable, after I had found Chariclea. Chariclea was all my life, my hope, the hope of my succession. Chariclea was all my comfort, and, as I may say, my anchor; but woe is me, this tempest, whencesoever it arose, hath cruelly broke all my cables. Neither was this done simply and accidentally, but expressly to insult over us, at such an unexpected season, taking her away from her bed, almost her nuptial bed, as you all know, for I had published to you my intention of her marriage.

He, speaking thus, and falling from his matter into complaints, the commander Tiegelias cut him off, and wished him to go home, speaking in this manner to those who were present: Charicles shall have free liberty to make his complaints hereafter when he pleaseth; but let us not be drowned in his sorrow, nor inconsiderately be carried away with his tears, as with the current of a river, neglecting the occasion, which in all things, and principally in affairs of war, is of greatest importance; for if now from this assembly we would set forward, there might be some hope we should overtake them, whilst they march carelessly, thinking us unprovided to pursue them; but if we stay longer to condole with Charicles, with feminine faces, pitying his disasters, it will only remain, that by our delay, we shall give them means to escape, and our selves be laught at, and by boys, which we should have presently taken, and nailed upon gallowses; making some of them suffer with such ignominy, and transferring the disparagement down upon their

families; which would be an easie thing, if we exasperate the Thessalians against these men, (if any of them shall escape us) by interdicting them by our decree, to send any more of their nation to perform this sacrifice: and ordaining, by common council, that hereafter the solemn anniversary of the demi-god Neoptolemus, shall be celebrated by our selves at the publick charge.

Whilst they were commending his speech, and passing an act against the Thessalians: let it be confirmed by your suffrage, if you please, said the captain, that the priestess of Diana shall no more present her self to give the palm to those that ran in armour; for, as far as I am able to conjecture, it was from thence the sacrilegious flame of his love kindled in Theagenes; who, as it seems, studied this rape from the time that he first saw her: and it will be good, for the future, to take away the occasion from others of the like attempt.

Having obtained this, by the common consent and vote of all the people, Hegesias gave the word, the trumpets sounded the alarm, and the theatre broke up, dissolving into a war; running confusedly into the field, not only such as age had strengthened, and were able to bear armour, but boys and youths promiscuously supplying the default of forces, by the force of their affections; bold to partake the fortune of that expedition. There were also multitudes of women, that carried with greater spirits than their soft sex permitted, and taking up any weapons that were next their hands, followed with the rest; but in vain, for their natural debility having made them know it had not force enough, they saw they were frustrated of their desires to revenge themselves of the Thessalians: there you might see old men struggling with their age, their

souls, as it were, drawing their bodies with such a promptitude, and boiling ardour, as they seemed to reproach and upbraid their own weakness; so passionate was all the town for the loss of Chariclea, and as if one spirit had moved them, they all together sallied forth in the pursuit, not so much as expecting the daylight.

THE
ÆTHIOPIAN
HISTORY.

THE FIFTH BOOK.

IN this trouble and hurly-burly was the town of Delphos, but whether they performed any service or not, I cannot tell; for their pursuit did give me the occasion to take my flight; so as taking the two young lovers with me, I brought them down to the port at that hour of the night, and we went aboard the Phœnicians, who were ready to weigh anchors, if we had stayed never so little longer; forasmuch as they perceiving the day began to appear, and that we came not, they made account they should not falsify their oaths made unto me, being to attend one day and one night only; but we coming just upon the time, they received us with great joy; and presently cutting the water with their oars, they rowed out of the haven to the main, and then a soft wind breathing from the coast full upon the poop, moved little waves, that seemed to play behind the ship, and suffered us to pass with all our sails spread. You would then have said, the gulf of Cyrrha, the elevation of Parnassus, the promontories of Actolia and Calydonia fled from the sight of our vessel, that

passed as nimbly as if it were flying by them; and having sail'd all the day, we came within kenning of the pointed islands, both in name and figure, the sun then setting.

But why am I so unseasonably tedious, and what is my reason so to forget both my self and you, as to stretch this discourse, as really to commit you to the mercy of a sea? let us now leave work a while, and take a little sleep, for though you are very attentive, and resist sleep valiantly, yet I am perswaded, Knemon, you cannot hold out long, the better part of the night being spent in this sad repetition; and, child, age lying heavy on me, and the memory of my calamities infeebling my spirits, I must needs have a little rest. You have done well, father, now cease, said Knemon, not that I am weary of the relation, for that I should never be, though you should speak many days and nights together; there is such magick in your words, and sweetness, that exceeds the voice of Syrens.

But I have heard a kind of murmuring a good while, and a noise about the house, and, I confess, it troubled me, but I was forced to be silent, drawn on with a desire to hear you. I heard nothing, said Calasiris, forasmuch as happily age hath debilitated my sense, for old age is a malady of all the parts of the body, principally of the ears; and perhaps it was because my thoughts were entirely fixt upon my story, and sure 'tis Nausicles, the master of the house. But what (O Gods) hath he performed? all to our wish (said Nausicles) entering at those words; and I know, good Calasiris, you did long to hear the news, and that your spirit was in the field with me: I have had many proofs of your affection; and it is not the least that I heard you

remember me in my absence, and with my fortune but who is this stranger? a Grecian, said Calasiris; you shall know the rest hereafter; but do not hold us longer in suspense: if you have prospered in your expedition, make us partakers of your content: you shall hear that to-morrow too, said Naucicles, for the present let it suffice you to know that I have recover'd my Thisbe, much fairer than she was; and so I leave you, for my journey and the troubles of my mind require some rest: having said this, he went to make his word good.

But Knemon at the hearing of the name of Thisbe grew very melancholy, and began to think of former passages betwixt them; passing the night as if he had lain upon thorns; weeping, sighing and tormenting himself so grievously, as he awaked Calasiris, though he slept soundlier than his custom was; the old man raising himself, and leaning upon his elbow, demanded what the matter was; and why he so disquieted himself, like a mad-man? would it not make any man mad, said Knemon, to hear that Thisbe is alive again? who is that Thisbe, said Calasiris, how come you to know her, having heard her named? and why doth it trouble you so much to understand she lives? I will tell you that another time, said Knemon, when I make you a rehearsal of my fortunes; but for the present, know, I did see her dead before my eyes, and with these two hands I my self buried her in the island of the herdsmen. Sleep, sleep, said Calasiris, you shall know to-morrow how all goes. I cannot sleep, said Knemon; I pray you, do you take your rest; I do not think I shall be able to live, unless I get up, and use some means to be more certainly informed whether Naucicles be in an

error, or whether the dead do only revive among th^e Egyptians: at this Calasiris smiled, and fell asleep again.

But Knemon went out of the room very gingerly, and softly, as was fit, being in the dark, in a strange house: but he was content to venture, longing to free himself of the fear and suspicion he conceived of Thisbe: till at length, though it was long first, groping and turning about, passing and repassing the same places, as if they were different, he heard a woman, like a nightingale in a cage, with soft and lamentable accents, complain of her hard fortune; and laying his ear to the crevice of the door, he distinguished these words;

Poor wretch, I thought my self safe out of the hands of thieves, and that I had escaped the horror of a bloody death, which I expected, hoping to pass the rest of my life with my beloved, which, though it had been the life of a stranger and a wanderer, yet living with him it had contented me; for there can be nothing so rigorous, or full of molestation, that his sweet presence will not make supportable; but the yet pitiless destiny, that hath persecuted me from my birth, having once more flattered me with hope, hath again deceived me. I esteemed my self free from servitude, and behold I am a slave again: I imagined I should be no more a prisoner, and I am as straitly kept as ever before: I was environed in an island, enveloped in darkness; the estate of my present fortune resembles my late misery, or rather is more wretched, since he is forced from me, that by his consolation would and could sweeten any bitterness: the last day the cave of the thieves was my retreat; and what was it but an a-

byss, a hell, or properly a grave; and yet the presence of my love made it a sweet place; there he mourned for me, living, believing me to be dead; and weeping for me, as murdered by the hand of a cruel enemy; but now, alas, I am deprived of such comforts, the companion of my miseries is perished, that did bear grief with me, as a common burden; and I am left alone, forsaken, a captive, wretched, every way exposed to the cruel mercy of fortune; only contented not to die, because I hope my dearest friend yet lives; but, O my soul, where are you now, or what new accident befalls you! are you, ah me, a slave, as I am? is that free and generous courage (patient of any servitude but that of love) now made a captive? yet love, whatsoever you endure, live still, and hope at length to see your Thisbe; for so you must call me, though I know it is against your will. Knemon was no longer able to contain himself when he heard this, and had not patience to stay the rest, at first suspecting her for another; but in the end of her speech concluding her to be Thisbe; he had much ado to keep himself from falling down almost at the door.

But he held out the best he could, and for fear some of the house should take him there (for now the cocks had crowed the second time) he ran away, sometimes breaking his shins against the stools that stood in his way; sometimes running his face against the wall, and now stumbling at a threshold or door posts: in the end he got to his chamber where he presently cast himself upon the bed, where he began to tremble and his teeth to chatter, in such sort, as he had been in danger of his life, unless Calafiris had instantly been aware of him, and cherished and comforted him, making him come

to himself again: and after Knemon began to breathe again, Calaliris ask'd what had frighted him; I am lost he reply'd, for it is true the wicked Thisbe is reviv'd: and when he said this, he fell into a swoon again, and the old man took a great deal of pains again, while he endeavour'd to recover him; it was evidently some God that took a delight to play with Knemon (as all things in the world, is only their game and mockery) and would not permit him to enjoy without grief, the sweets of his desire, but mixed with bitterness, that which presently after was to give him the height of his content, forasmuch as happily they intended to show what was their custom, and it may be the reason of it is that human nature is not capable to receive a simple joy without some alloy, as may be judged by this example of Knemon, who at that time fled away from the object he most wished, and was frighted with the sweetest event which could befall him; for the woman that he had heard lamenting was Chariclea, and not Thisbe, and thus it came about.

After Thyamis was fallen alive into the power of his enemies, that he was taken prisoner, and that the fire had reduc'd all the island to ashes, and unpeopl'd it of the herdsmen. Knemon and Thermutis, the page of Thyamis, ferry'd over the lake in the morning to venture as spies among their enemies, to get knowledge of the estate of their captain: the events of their journey you have heard before, but Theagenes and Chariclea remain'd alone in the cave, reputed the delay of misery as a great good fortune, for then finding themselves free without any person to trouble them, they imbraced, gave and received so many mutual kisses, as falling into a languishing oblivion, they remain'd

a long time as if they would have grown into one body, yet feasting themselves, with chaste and pure delights.

But at length the care of their affairs return'd into their memory, and necessity constrained them to give over their caresses. Theægenes beginning in this sort to speak; Our chiefest wish, and our continual prayer to the Gods of Greece, my fair Chariclea, is, that they will permit us to pass the course of all our years together, and to enjoy the happiness we prefer before all others; in hope whereof we have sustained so many evils. But forasmuch as the condition of all worldly things is variable and so unstable, as what we see inclining one way, in a moment we perceive changed to the contrary, we have already suffer'd much and are yet to expect more misery, being to go to the town of Chemis as we have promis'd Knemon: and what will here befall us, heaven knows! and from thence questionless it will be a mighty journey ere we shall arrive in the country we are bound for; therefore I think it would be good we should agree upon some cyphers or privy tokens, by means whereof, when we are together, we may secretly interchange the expression of our minds, and find out one another, if by fortune we should be separated; for the best guide after one hath strayed, is the memory of some marks he hath taken of his friends. Chariclea approv'd his invention, and they agreed, in case they should be parted, that upon all the famous temples and statues, images and stones in cross ways, he should write Pythias and Chariclea Pythia, expressing whether they were gone to the right or the left, into what town, village or country, adding the day and hour; but if by chance they did meet, it would suffice

that one should but see the other; forasmuch as time^e would never deface those amorous marks that were imprinted in their souls: yet Chariclea shewed him her father's ring that was exposed with her; and Theagenes let her see a white scar upon his knee, given him by a wound he receiv'd fighting with a wild boar; and so they resolved there should be secret words betwixt them; hers was the torch, his the palm. In confirmation of this agreement, they imbraced and wept again, pouring (as I conceiv'd) their tears, instead of offerings, and sealing to it with kisses in the place of vows.

This done, they went forth of the cave not touching any of the treasure there inclosed, for they esteem'd riches gather'd by robberies, as a polluted thing, but they took again their own which they had brought from Delphos, and been depriv'd of by the thieves: Chariclea changing her habit, and putting her jewels, crown and sacred robe in a little knapsack; to disguise her self the more, she went in a poor gown, and gave Theagenes her bow and quiver to carry; a carriage that was sweet and suitable to him, being Cupid's arms, the God that had made him a vassal to his empire.

Being now come to the side of the lake and about to take water, they perceiv'd a troop of armed men passing over to the island, a sight that so troubled them, as they remain'd a great while lost in astonishment, as if the injuries of fortune raged incessantly upon them. At length the souldiers being almost arriv'd, Chariclea said, it was best to fly and return to the cave and there to conceal themselves; and as she spake she fled, but the stay of Theagenes detained her: how long, said he, shall we fly our fate, that every where pursues us? no, no, let us yield to fortune, and not oppose our

selves to her violence that breaks in upon us; what shall we gain by it, but vain error and a wandring life, and to be insulted over by new misery from time to time? alas, do you not see how to our banishment fortune hath added the robberies of pirates, ingag'd us in all the dangers of the sea, and contended with great industry, to make us more miserable by land: hath she not expos'd us to the danger of war? submitted us to the mercy of thieves? a while since we were prisoners subject to the pleasure of another; then we were left alone depriv'd of all company; then she made a show to give us our liberty; and now she sends these murderers to make an end of all; in such a war she plays against us, making us her scene of mirth, her comedy, or rather tragedy. But why do I not then abbreviate this lamentable history of our loves, and deliver ourselves into the hands of our murderers, lest if she study to make the end of her play insufferable, we be forced with our own hands to kill our selves? Chariclea consented to one part of what Theagenes said, but not to all; telling him he had great reason to complain of the cruelty of fortune; but for all that, it were not well advised to yield themselves voluntarily to their enemies, seeing they were not sure those men would kill them, when they had them in their power: neither was it likely they had so gentle a destiny as would grant them a speedy death, and free them from their calamities; but it might be, they should be reserved for slaves; and what death, said she, can be so cruel as the condition of such a life, to be exposed to the fatal indignities of barbarous and wicked villains? which let us decline by all means, and to our uttermost power, measuring hope and success by the experiment of our passed acci-

dents, since we have often, and now lately, escap'd alive, more incredibly as from greater dangers.

Let us do as it pleases you, replied Theagenes, and so followed, as if she had drawn him after her, but they could not reach the cave in time; but while they only regarded those that came to them in front, they perceived not themselves to be inclosed by another company of souldiers, that had landed in another part of the island; at last falling upon these, they stayed in a maze, especially Chariclea, who fled into the arms of Theagenes; if she were to die, desiring to die there: some of these that invaded them, lifted up their hands to strike them down; but after the young lovers had looked upon their enemies, their spirits fail'd them, and their hands were benumbed; for even the barbarous, as it seems, do bear respect to beauty; and those nature hath indued with perfections, do mollifie the eyes and hearts, that are by nature fierce and bloody. Having taken them, they presently conveyed them to their captain, ambitious to be the first that should bring him the fairest spoils: and indeed this was all they were likely to present him, for when they had run all over, as if they would have put a net about the island, no one else could find any thing, for all the island was burnt in the former war, only the cave remained, and that they knew not. Then the souldiers led them to their general, whose name was Mitranes, captain of the garrisons to Oroondates, who administred the government of Ægypt, as the great king's lieutenant; and for a great sum of money given him by Naucicles, had enter'd the island with him to recover Thisbe.

Now after Theagenes and Chariclea, often invoking the aid of their good Genius, were brought so near

that Mitranes might discern them, Nauficles, that stood by him, advising himself of the right trick of a merchant, active in matter of profit, stepped forth, and running to Chariclea, cryed with a loud voice, behold my Thisbe, the very same those wicked rogues, the herdsmen, took from me. But now, Mitranes, by your favour and the Gods, I shall recover her; then he seiz'd upon Chariclea, feigning to receive great contentment; and whispering in her ear, in Greek, that the rest should not understand, wished her to confess her name was Thisbe, if she desired to be safe: his sophism had the success he hoped for, for Chariclea hearing him speak Greek, and conjecturing the man intended her some good, accommodated herself to his intention; and being demanded her name by Mitranes, she said she was called Thisbe. Then Nauficles, with open arms, ran to embrace the neck of Mitranes; many times kissing his head, and admiring his good fortune, puffed up with vanity the heart of the Barbarian; telling him, it appeared that his other exploits in war were great, since he had so happily conducted the present enterprise. The captain, blown up with a flattery of his praises, and deceived by a false name, though he was amazed to behold so much beauty in so poor clothes, shining, like the moon, behind a cloud, notwithstanding the levity of the man's spirit, was caught with the suddenness of the plot, and could not for shame refuse to give her to Nauficles; take her, said he, since it is so that she is yours; I have recovered her for you, do with her what you please: and at these words delivered her into his hands, looking continually towards her, and manifesting it was against his will, and for the money he had taken, that he yielded possession of the maid:

but this (said he, pointing to Theagenes) whosoever he be, he is our prisoner, and shall follow us, with a guard upon him, to be sent to Babylon; for the shape of his body is so fair, as he is worthy to serve at the king's table: things thus ordained, they passed the lake, and then were the lovers separated; Nauficles with Chariclea returning to his house at Chemmis; and Mitranes, with his men, visiting other towns that were under his command, without delay dispatched Theagenes with letters to Oroondates, who was then at Memphis. The tenour of his letter was this:

The Captain MITRANES, to the Vice-Roy
OROONDATES.

‘ I Send you a young Grecian we have taken, that
 ‘ merits noblier than to be my servant; and, in
 ‘ my opinion, is worthy to wait only in the presence
 ‘ of the Great King, our God; affording you hereby
 ‘ the means to send a present to our master, such as
 ‘ the court never yet beheld, nor shall ever hereafter
 ‘ see the like.’

But before it was clear day, Calasiris and Knemon, hoping to inform their ignorance, came to Nauficles, and demanding what he had done; he related all the passages how he had passed into the island, how he had found it deserted, at first not encountering any person, and how he had subtilly abused Mitranes, receiving a young maid as if she had been Thisbe, that by good fortune appear'd in the island, and was so fair, as she would be much more advantageous to him, than if he had found Thisbe: for there was no less difference

betwixt them, than in the comparing of a Goddess to a woman; that he had never seen a beauty so perfect, but it was much below this stranger's; and that he had not words sufficient to express it; neither was it needful, since he would show her to them. When they heard this, they began to suspect who she was, and were very earnest with him to command, the maid might be presently brought in, for they knew it must needs be the ineffable beauty of Chariclea: who being come before them, was veiled to the eyes, and those she bowed to the earth; till Naucles assuring her there was no cause of fear, she lifted up her eyes a little, seeing and being seen, contrary to all expectation, immediately the three fell a weeping; and as if there had been a sign amongst them, or that they had all received one wound, were lost in their passion, nothing being heard from them, but O father, O daughter, my true child Chariclea, not Knemon's Thisbe. This amazed Naucles, so far as he had not a word to say, when he saw Calasiris embracing Chariclea with tears, not knowing how this mutual knowledge came about, being like the meeting of friends in a comedy upon some stage; till Calasiris kissing him for joy, spake to him thus:

Best of men, may the Gods ever grant the success you desire, and amply satisfy your wishes; you are the preserver of my never hoped-daughter, and it is by your means I now enjoy her sight, the sweetest object of the world: but, O my dear child, O Chariclea, where have you left Theagenes? at this demand she wept, and for a while being not able to bring forth a word, at length she replied, he is taken prisoner, and he, whosoever he is, that delivered me to this man,

hath led him captive. Then Calasiris desired Nauficles to declare to him what he knew touching Theagenes, and who he was that had him in his power, and to what place he was led captive. Nauficles understanding these were the same the old man had so often mentioned to him, told him the sum of all; but he added, that knowledge would not at all advantage poor men, for he could hardly believe the offer of a great ransom would redeem him from Mitranes. We have money, said Chariclea softly to Calasiris, promise what sum you please; I keep still the jewels you know, and have them about me: this put spirit into Calasiris, but fearing Nauficles should enter into some suspicion what it was that Chariclea spake of; good Nauficles, said he, a wise man never wants, but is ever as rich as he can wish himself, for the Gods will send him as much wealth as he judges to be fit to demand of them; therefore only say where he is that detains Theagenes, and the Divine bounty will not fail, but will furnish us with as much as shall serve to content the Persian avarice. At these words Nauficles could not chuse but smile; and you will then (said he) make me believe that it is possible for you to grow rich of the sudden, as if it were by the turning of an engine: if you will first pay me down a ransom for your daughter, for you know well the Persian and the merchant only study for their gain: I know it, said Calasiris, and you shall have it as it is good reason; but why are you so free, that amongst all your other benefits you will also anticipate our suit, and are pleased of your own accord, to propose the restitution of my daughter. I will only first entreat your leave, to make my prayers to the Gods: with all my heart, said Naufi-

cies, I my self am now going to offer sacrifice, I shall desire your presence there, and that you will pray the Gods to send me riches, and receive for your self, that which I have in present: do not you mock me nor be incredulous, said Calasiris, but go before and prepare the sacrifice; and when all things are ready, I will come. He did so, and a while after a servant came from Naucles. to wish him to make haste to the temple, and they (for now they had contrived how they would have it) went thither joyfully with Naucles, and the rest of the invited men; for he had provided a public sacrifice, and Chariclea with the daughter of Naucles, and other women that had assayed to flatter her sorrows, with many consolatory words, and had entreated her to go along; but I believe they had never prevail'd, if by fortune it had not come into her thoughts, that under pretext of the sacrifice, she might make her prayers to the Gods, for the safety of Theagenes.

Being now come to the temple of Mercury, (for Naucles sacrific'd to him as the God of the exchange and merchants) Calasiris a while contemplating the entrails of the beast, by the change of his countenance, made them evidently know the Gods foretold him many strange adventures, intermixt with joy and sorrow. Then putting his hands upon the altar where the fire of the sacrifice yet burned, and feigning to draw out of the midst of the flame, that which he had before prepared about him; behold said he, O Naucles! what the Gods send you by us, for the ransom of Chariclea: and with those words presented him a certain princely ring, a rare and divine thing, it seem'd the circle was of amber, and within the collet was set an Æthiopian a-

methyſt, gloriously ſparkling, of the bignefs of the eye of a young maid, much ſurpaſſing in beauty thoſe that come from Spain or Britain, for thoſe are of a faint and languid red, like that of roſes when juſt blowing from the buttons, and when the ſun beams firſt begin to colour them: but the *Æthiopian* amethyſt hath a fire ſparkling from the bottom of the ſtone; which if you turn it in your hand, caſts a beam of gold before your eyes: not ſuch as dazleth the ſight with too ſtaring brightness, but clears it with a pure and delicate light: this in the natural propriety is of much more power than thoſe of the weſt, for it doth not challenge its name falſly, but really, keeps the wearer ſober at all ſeaſts: all the amethyſts that come from the Indies, or *Æthiopia*, have the like virtues, but that which *Calafiris* preſented to *Nauſicles*, was yet more precious: for it was ingraven with the figures of living creatures to the life.

There you might ſee a little boy feeding ſheep, ſtanding upon a rock, that was not very high, to look about him, as from a little watch-tower; making his ſheep feed with the muſick of his pipe; and you would ſay, that his flock liſten'd, and went forward to the cadence as he ſounded: ſome would conceive them to have golden fleeces; not that art ſo adorn'd them, but it was the proper colour of the amethyſt ſhining upon their backs. There were the figures of young lambs, ſeeming to make little ſkips: ſome that ran in flocks towards the rock; others that went circling about it, making the rock a paſtoral ſtage: ſome appear'd playing in the flame of the amethyſt as in the ſun; and in leaping, ſcraped the ſtone a little, only with the tips of their feet. But thoſe that were the liveliſt of them,

you would have thought, their leapings would have broke the border of the stone; but that the industry of the workman had kept them off; parking them in with a golden pale that went about the rock, which was a true rock, not an imitation. For the workman had reserv'd a corner of the amethyst to make it: serving himself with a native thing, to represent that which he meant to counterfeit, for he esteemed it superfluous, that a stone should be feigned in a stone, such was the ring and sculpture.

But Naucicles was much amazed with the unexpected accident, and overjoyed with the great value of it, estimating it no less than all his riches. Believe me (said he) good Calasiris, I did but jest, not speak seriously, when I demanded the ransom of your daughter, for my meaning was to restore her freely to you; yet in regard the gifts sent us by the Gods (as you wise men say) are not to be refused, I receive this stone, as sent from heaven, believing assuredly, that Mercury, the best of the Gods, and my patron, according to his custom, hath furnished you with this present for me, from the fire, for you may see the flame is in it yet; besides, I must needs esteem that gain most honest, which, without the least endamaging of the giver, enricheth the receiver. At these words the sacrifice being ended, Naucicles invited all the assistants to sit down to the feast, commanding the tables should be covered apart for the women in the heart of the temple, and in the porch for the men. After they had eaten liberally, and the cloth was taken away, and that, according to the fashion, the cups for drinking healths were set upon the table, the men invoked Bacchus, drinking in honour of him, and singing to him the usual catch, that is sung

to the good Voyage, when they go aboard: and the women danced to the tune of a hymn, composed in the praise of Ceres. But Chariclea, retiring herself, considered of her affairs, offering her devotions for the life and safety of Theagenes; and now the drink began to heat the company, every one presenting his service to his friend in wine; when Naucles holding out a vial of pure water; honest Calasiris, said he, I drink to you, since it so pleaseth you, in this cold nymph, that is no companion for Bacchus, but for nymphs and virgins; but if you please to pledge us in the relation we so much desire, you shall cheer our spirits with the best beverage: do you not hear how the women, to lengthen out the feast, and to avoid drinking, are fallen to dancing; as for us, the discourse of your voyage will be a noble entertainment for us after our feast, sweeter than any dance or musick; and since, as you know, you deferred it before, when it might put you in mind of your disasters, then new, and such as drowned your soul in grief; now you cannot put it off to a more convenient time, since at this present one of your children, your daughter, is safe before your eyes; and you shall see your son, by the favour of the Gods, ere many days be past, if you do not anger me by deferring again the relation of your fortunes.

The Gods, O Naucles, said Knemon, then give to your heart the accomplishment of your desires; since having sent for all sorts of musick to your feast, now neglect them for the present, and leave them to such as have lower affections in their souls, while you are desirous to hear sacred and mystical things, mingled with a kind of a divine pleasure; wherein, I observe, you well know the power and nature of the divinity, placing Mercury

next to Bacchus; and so mixing with the delights of feasting, the content of sweet discourse; and therefore, though I justly admired the splendour and preparation of your sacrifice; yet I cannot believe it is possible to please Bacchus more than at a feast made in his honour, to bring in the recital of some fine story, speech being his proper symbol.

Calasiris obeying their desires, recounted the entire history unto them, as well to gratifie Knemon, as to oblige Naucicles, for the affairs he was shortly to have with him: he then told them his fortunes from the beginning, repeating summarily, and in few words, the chief heads of what he had said before to Knemon; and purposely passing over many things that he held not necessary Naucicles should understand, but that which was not as yet related, and depended upon the premises, he continued in this sort;

After they were fled from Delphos, and embarked in the Phoenician ship, they sailed at first as they could wish, being wafted with a soft breath of wind full in the poop, but when they fell into the streights of Calydonia, they were greatly troubled, the sea in that place being naturally unquiet, and ever turbulent.

But Knemon staid him here, entreating him to pass no further, without telling them the cause (if haply he knew it) why the sea in that place is continually in such violent agitation.

The Ionian sea, replied Calasiris, being there, from a large and spacious main contracted to a streight, and pouring it self into the gulph of Crisa, as through a narrow flood-gate, hasting to mix with the Ægean sea, meets with the Isthmus, or neck of land, in Peloponnesus, that beats back its waves, hindring their impe-

tuosity, doubtless by the providence of heaven, which set that promontory to break the violence of the streights; lest they should overflow the opposite shore; and hence, as it is probable, comes the turbulency of this sea, the waves being more pressed together in this than any other place of the gulph; forasmuch as the stream that flows in, and the waters that flow back, encountering and beating one another, make the billows boil, and, by their concussion, cover all the sea with a foam, no less than in a violent tempest.

All the company having with praise and applause allowed his reasons, Calasiris thus pursued the series of his discourse.

After we had passed other streights, and lost sight of those that are named the acute or pointed islands, it seemed to us we saw the promontory of the Zacynthians, like a cloud in the air, so far off as our eyes could hardly discern it. Then the pilot commanded them to hale in the sails, and we demanding what his meaning was to slack his course, since the wind was favourable; because (replied he) if we go with full sail, we shall arrive at the island about the first watch of the night; and it is to be feared, lest in the dark we should run upon the rocks, which lie hid with the sea in many places thereabouts; therefore it were best to pass this night upon the main, where we have sea-room, and to take no more wind than will serve to bring us to land about the break of day. Thus said the pilot, but yet, Nauficles, it was not done, for the sun was risen before we cast our anchors; those of the island that lived about the port, being not far distant from the city, ran in from all parts to behold us, as to some new and strange spectacle, wondring (as we conceived) at the

serviceableness of our ship, that was so fair, so tall, and yet so light, admiring therein the workmanship of the Phoenicians, and telling us we had unusual and incredible fortune, to sail safe in the midst of winter, when the Pleiades were set. All the rest of our mates, while the sailors were loosing of the tacklings, went ashore, and ran into the city to traffick with the Zacynthians.

But I (having heard the pilot say we should winter in that island) went along by the sea coast, to enquire out some poor lodging for us, not being willing to remain in the vessel, but avoiding it, for the trouble of the mariners, as an inconvenient lodging; and shunning the town, as unsafe, for concealing the flight of the two young lovers. I had not gone far, but I saw an old fisherman sitting before his door, mending his broken nets; and approaching him, I said; save you, honest man, I pray you tell me if there be a lodging to be taken hereabouts? it was about yonder promontory, replied he, that I cast this net yesterday, upon a rock covered with the water, and so tore it as you see; I do not ask you that, said I, but you shall do an office of humanity if you will receive me into your house, or shew me some other place, where I may lodge. It was not I, said the good man, I was not in the boat, heaven forbid Tyrthenus should mistake so grossly, or that age had so much infeebled his brain: it was the fault of my boys, that, ignorant of the places where the water covered the rocks, cast their nets where they should not.

At length perceiving that he was somewhat deaf, I began to speak more loud. It was good morrow to you that I said, and my request was, you would shew

me and my company, being strangers, some house where we may sojourn. The Gods preserve you also, he then replied, if it please you to take such poor entertainment as I am able to give you, you shall be welcome to me, unless you be some of those that look for houses furnished with fair beds, or have many followers: after I had told him we were but three, my two children and myself; it is a good number, replied he, you shall find but one more with us, for I have two children yet at home, (their elder brothers are married men, and house-keepers themselves) and the fourth is the nurse of my children, for their mother is lately dead; therefore, Sir, make no delay, and doubt not but we will receive you joyfully and chearfully, I having known as soon as I heard you speak, you were a gentleman, by your fashion.

I did so, and immediately coming with Theagenes and Chariclea, the good man Tyrrhenus entertained us with a very good will, and gave us the better and warmer part of his house: and indeed at the beginning we passed the winter contentedly, remaining all the day long together, never parting but at the hour of bed-time. Chariclea did lie with the nurse, Theagenes and I in a room by ourselves; and in another little chamber Tyrrhenus and his children. We sat all at the table together, which we furnished with all meats but fish, wherewith Tyrrhenus abundantly supplied us from the sea. Sometimes fishing alone, sometimes to pass the day we helped him. He was a master of his trade, and knew how to fish in divers manners, according to the diversity of the season. He never cast his nets, but he drew them full, so as many attributed that to good

fortune, which ought to have been ascribed to his art and experience.

But once unhappy, and ever unhappy (as they say.) Neither could the beauty of Chariclea remain in this solitude without trouble and misfortune, for the young Tyrian merchant that had obtained one of the prizes in the Pythian games, and with whom we had embarked our selves, did grievously molest me with his continual importunities, that I would give him Chariclea in marriage, addressing himself as if I had been the father that begot her; and perpetually boasting; now telling me of his illustrious family, then counting his riches, how the ship was his own, and that he had the greatest part of the merchandise that laded her, which were gold, silver, precious stones and silks; and to give no little accession to his splendour and glory, he again put me in mind how his victory was proclaimed in the Pythian games, and many such like things.

But I pretending present poverty, and that my heart would never consent to marry my daughter to a stranger, that should live in a region so far off from Ægypt. Father, said he, let not this trouble you, I shall esteem your daughter herself a sufficient portion, greater than a million of talents, or all the riches of the world: I shall also willingly change my country and my friends for her, turning my intended course to Carthage, and accompanying you to what place of the earth you shall please to sail; then finding it was not possible to satisfy the Phœnician, but that his flame increasing he grew still more passionate, and would never let me rest, I thought best to put him off with fair promises, lest he should make some violent attempt upon us in the island,

assuring him I would do as he desired, when we should arrive in Ægypt.

But see the fortune; I was no sooner freed of this merchant, but (as it is said) one wave followed another: for a few days after, Tyrrhenus taking me aside to a place where the shore did bow and make an angle. O Calasiris, said he, I vow to you by Neptune and the other sea-Gods, that I see you with as much joy, as my brother, and your children, as my own; and I must tell you, there is a train laid for you, that will be very hard for you to escape; but I held it not lawful to conceal it from you, in respect, we have now a long time lived together in one house; and seeing it concerns you to know it, there is a pirate, whose galley lies under the covert of this promontory, that watches for the Phœnician ship, and sends out spies to observe their getting forth to sea; therefore take heed what you do, and look well to your selves; for I advertise you, they have conceiv'd this cruel, but customary design for you, or rather for your daughter.

The Gods, said I, be as good to you as you have shewed yourself true to us. But Tyrrhenus, how came you to discover this plot? by my trade, replied he, I am known to them, and use to carry them fish, because they buy dearest and give me greater rates than any other; and yesterday as I was drawing my net by the side of yonder rock, the captain of the pirates met me, and demanded if I knew not when the Phœnicians meant to loose out of the haven? I presently doubting his demand tended to some stratagem; I cannot justly tell you, Trachinus, said I, but I believe it will be the spring before they depart: and the maid that lodges at your house doth she go along? I do not know, replied

I, but why do you enquire so curiously? because, said he, I am desperately in love with her, and so ravished with the wonder of her merit, though I have but once beheld her, as I can hardly be my self; neither can I remember I ever fortun'd upon such a beauty, though I have taken many and fairer captives; then pulling him nearer to me that I might the better get out his whole plot, what need have you, said I, to fight with these Phœnicians since that without the loss of blood, you may easily take her from my house before they embark. No, replied he, there is a conscience among thieves, and we observe the laws of courtesie and humanity towards our friends; for your sake therefore I forbear, lest it should bring you into trouble, in regard your guests being lost, would be required at your hands, and with one labour I mean to gain two things, the riches of the ship, and the enjoying of the maid; one whereof I must necessarily forego, if I execute my design upon the land; besides I should run a desperate hazard, the port being so near the town, as they would presently get notice of it, and so I might come to be pursued. So after I had admired his wisdom, and praised the excellency of his judgment; and now having discovered the plot, these villains have appointed, I earnestly beseech you to employ all your thoughts to provide for the security of your self and children.

When I had heard this news, I retired very sad, and agitated in my fancy many ways and means of safety, till accidentally meeting the merchant, and he moving me in his old suit, I took hold of the occasion, and concealing what I pleased of the advertisements given me by Tyrrenus. I only told him, I had notice given me by a friend, how a certain great man of the country,

had a design to steal away my daughter; and, said I, you are not strong enough to oppose your self, or make resistance, it would better please me to bestow her on you, both for the knowledge I have of your person and wealth; but specially for the promise you have made me, when you have married her to live with me in my country; therefore if your love answer the profession you have made; let us weigh anchors presently, before we be prevented or constrained to suffer the effects of some violence: he was extremely taken with my words: it is well advised father, said he, and then falling upon my neck, kissed my head, and demanded when my pleasure was, that we should sail, for although the time was not yet seasonable, yet we might escape the plots that were laid against us, by removing to another port, and there attend the assurance of the spring. I desire, said I, if my command have any power with you, to depart hence about the beginning of the night; after he had answered it should be done, he left me, and I returned to our lodging, where I said nothing to Tyrrenus, but advertized my children, that in the evening we were to go aboard again: the suddenness of the news amazed them, and demanding the reason of me, I put them off, promising to tell them at another time, but for the present it was necessary it should so be done. So after we had made a light supper, and were retired to take a little rest, an old man appeared to me in my sleep, his body as dry as an anatomy, saving that under his robe he shewed the proportion of a thigh, witnessing the able forces of his limbs, when he was in the flower of his youth, his head was covered with an helmet, he wore his beaver up, and upon his forehead appeared the marks of a cautelous and prudent man, and

he drew one thigh after him, as if he had received some hurt when he came near me; with a kind of a threatening smile, he said, O Sir, you make no accompt of us, for of all those that ever past along the island of the Cephallenians, you only disdain to visit our houses, or take notice of our glory, which all other men have done; but you are in that height of pride, as you scorn to speak to us in your passage, though I have thus long been your neighbour; therefore know you shall not pass many days without being punished, and you shall suffer the like calamities as I have done, falling into the hands of your enemies by sea and land; but salute the maid, that is with you, in my wife's name, tell her she kisses her hands because she loves and prefers the honour of her chastity before all things, in respect whereof she sends her word, a happy fortune shall end the course of all her miseries.

I started, trembling at the vision, and Theagenes asking me what the matter was? I fear, said I, we have staid too long, and neglected to imbark our selves; and this was it that so troubled my thoughts; but rise you and get your things together, and go and call Chariclea. The maid was ready when she was called. Tyrhenus himself hearing us, rose out of his bed, and demanded what we meant to do? I told him what was done for the present, was by his advice; we do endeavour to avoid the practices that are contrived against us; and I pray the Gods for the good and charitable offices we have received in your house, to have you always in their protection. This last favour let me intreat you to do for us, that you will pass over into the island of Ithaca, and make a sacrifice for us to Ulysses, to pray him, that he will mitigate his wrath towards us

for our disdain, and contempt of him, as he imagines, for so he taxed me in my sleep this night. Tyrrhenus promised to perform it, and so brought us down to the water side weeping abundantly, and praying the Gods to send us a good voyage and favourable winds, to waft us to the place where we did wish to be. Why should I trouble you with many words?

By the time the morning star appear'd we were lanch-ed into the main; the sailors being at first exceedingly against it; but in the end they were perswaded by the Tyrian merchant, telling them, he fled from a pirate that lay in wait for them, and he spake truly, and knew not, for his meaning was to make a lye.

But the wind was so full against us, the tempest wax-ed so great, and the waves swelled in that horrid sort, as that it was a thousand to one our ship had perished; but in the end, we came by the lee of a certain Promontory in the isle of Candy, having first lost the half of our rudder, and a great part of our sail-yards being broke and blown over board; therefore we thought it best to stay some days in that island to new rigg our ship, and recreate our selves: this done we were all commanded to reimbark upon the first day of the new moon, after her conjunction with the sun.

Being lanch-ed forth upon the main again; the west winds of the spring now sweetly breathing, the pilot night and day directed his course to the coast of Africa: for, he said, we might cross the sea directly, by a line, if the wind changed not. But that which most moved him to speed his voyage, was to gain some road or port; because afar off he descried a pirate's galley, that came full in his poop; for, said he, from the time we loosed from the Promontory of Candy, he hath always follow-

ed our track and constantly sailed, as if he were bound for the same place; and I have often observed he made the same turns with us; having many times (the better to discover him) expressly declined my vessel from her course: some were moved at these words, encouraging their fellows to prepare for their defence; and some there were neglected them, saying, it was ordinary for the lesser bottoms to follow the course of a great ship, as believing it to be guided by a more experienced pilot: the day passed on in this dispute; and it was about the hour the labourer returns weary with his travel, having newly loosed his oxen; and now the wind began to blow less furiously, and diminishing by little and little, in the end it had no force at all, so as the breath it spent upon our sails, served only to shuffle them together, not at all to blow us on: briefly it settled into a calm as if it had set with the sun, or, to speak more properly, as if it would accommodate it self to their design that chased us, because our sails being more large than theirs, and by consequence requiring the more wind. But as soon as this tranquillity of the heavens had smoothed the seas, the galley was come up to us sooner than I can speak it; for (as I believe) all that were within her put their hands to the oars; their vessel also being light and nimble of it self; when they were very near us, a Zacynthian passenger in our ship cried to us, friends we are all undone, this is a pirate, I know the galley of Trachinus.

At the report of this news, a sudden fear seized our whole ship, and in a calm we had a tempest, rising in tumult, cries, tears, and running up and down, some running under the hatches, some standing upon the decks, animating the rest to endure the fight, and there

were some would have got into the long-boat and fled, till by their too long delay the fight surprized them within the ship, forcing them to remain, and to take in their hands what they could find to defend themselves. Theagenes full of courage burned with desire of the battle, but Chariclea and I with our embraces hindred him from attempting any thing, she vowing death should not separate him from her, but the same sword should give her the like wounds, and make her an equal sharer in his misfortune. But I (after I understood our enemy was Trachinus) prepared some sleights that might afterwards do us good service, which fell out as I expected.

For the pirates approaching circled about our ship, to make trial if it were possible to take her without blood; therefore they did attack us, but still rowing about us, they would neither suffer us to go forward nor backward. Briefly it seemed as if they had besieged us, and would compel us to render our selves upon composition. O poor unfortunate men, said they, what blindness hath seized your spirits? and why are you so deprived of judgment, as thus to precipitate your selves into the danger of an evitable death, by attempting to resist invincible forces, to which yours are nothing? it is yet in your choice to be dealt humanely withal, we permit you all that will to take your long-boat and save yourselves. These were their propositions; but those of our ship so long as they fought only in words, and saw no blood, were daring and resolute, and said they would stand to it to the last man.

But after one of the bolder pirates had boarded us, putting all he met to the sword, and teaching us that the ceremonies of war were death and slaughter, the

rest of his company immediately leaping after him; then the Phoenicians began to repent their courage, and falling at his feet, beseeched him to shew mercy to them, and they were ready to obey all his commandments: and although the pirates were now flesht, and began to please themselves in murder (for the sight of blood doth irritate and excite the spirit) nevertheless by the command of Trachinus, beyond all expectation, he pardoned the supplicants, and made a peace under such conditions as were more cruel than the war it self; for he ordained they should depart the ship with no more but the clothes they had on, making it death to him that should do otherwise. But it seems there is nothing more precious to a man than life, which was the cause that these Phoenician merchants having now lost the hope of all the riches in the ship, as if they had lost nothing, but rather gain'd, and made an excellent voyage, did strive who should first get into the boat, and every one was more desirous than other to survive the loss of his goods.

But as we also (obeying the decrec) were about to pass into the boat, Trachinus took Chariclea by the hand, and said, fair one, this war concerns not you, but was undertaken for your sake, and since the day you left the Promontory of Zacynthus, I have still followed you, adventuring thus far upon the sea, and facing danger for your love; therefore let not any fearful apprehension seize you, but confirm your spirits, and know with the empire you already are possessed of in my soul, you shall be the lady of all the wealth you see, thus he said; but Chariclea full of discretion, and knowing by the instructions I had given her how to apply her self to the time most excellently well, present-

ly cleared her look from all the marks of sorrow that now encompassed her, and painting upon her face an appearance of joy, made this reply; I render thanks to the Gods that have put it into your mind to use us favourably, but if you will have me be confident, please to make me this first demonstration of your love, save this my brother and my father, and command them not from the ship; for if I be once separated from them, the world hath nothing which can perswade me to retain life. And speaking this she prostrated at his feet and embraced them a long while. Trachinus pleasing himself therein, and therefore deferring the grant of her demand: at length her tears making an impression on his pity, having no power to refuse, when such a beauty was a suitor, he raised her, and thus said; for your brother I am very well contented to bestow him upon you, for I see he is a young man of a great spirit, and consequently fit for the life we follow; and for this old man, though he will be but an unserviceable charge to us, yet for your respect only I am pleased he shall stay.

Now while these things were said and done, the sun being in his circuit come full west, that space which is betwixt the day and night grew very dark and foul, and on a sudden the sea began to be troubled; it may be the season caused the present change, or perhaps it was by the pleasure of some destiny afar off, the murmur of the descending wind; and presently a violent and horrid tempest breaking in upon us, the hearts of the pirates were frozen in their fear, who having forsaken their own galley and put themselves into the merchants ship to pillage her, were there surprized with a tempest, not knowing how to govern so great a

vessel, every one doing some office of a mariner in that which came next to his hands, without any knowledge at all: some vainly upon their own genius undertaking one part in the working of the ship; others another; some confusedly struck the sails; some unskilfully distributed the cordages; one fellow took upon him to order the prow, another as wise as he to guide the poop and govern the helm.

But that which principally cast us into extreamest danger, was not the violence of the tempest (for the waves were not yet at the height of their fury) but it was the ignorance of him that took upon him to be pilot, who resisted the storm so long as there was any daylight, but when it grew black night, gave over his charge; and when they were now ready to sink, at first some of the pirates did endeavour to have recovered their own galley, but were beat off from their design by the tempest: Trachinus also staying them and making a remonstrance, that if they could save the ship and riches in her, they should have wealth enough to purchase a thousand such galleys; and speaking those words, he cut the cables that held them together, telling them that whilst they kept their own vessel they drew another tempest after them, and that in doing so he provided for their security, since wheresoever they should arrive it would draw suspicion upon them, and inquiry would be made after the persons that failed in the empty bottom.

This he said appeared to them to be reason, and they approved his counsel, out of two respects, being already sensible of the one; for they were no sooner severed from the Brigantine, but they felt the sea did not toss them so much as before, yet were they not quite out of

the danger, but one billow tumbling upon another tossed them so violently, as it constrained them to cast much of their lading over-board: briefly there was no kind of danger that did not present itself, till having with much difficulty escaped that night, the next day, about the setting of the sun, the tempest cast us into a road near the mouth of one of the arms of Nilus, named the Heracleotic, accidentally, and now against our wills arriving in Ægypt the pirates were joyful, but we were exceedingly afflicted, reproaching the sea as cruel in the favour it had done us to save our lives, envying us a death free from all injury, and delivering us to the land in a more fearful expectation than at sea, being exposed to the caprice and riot of barbarous and wicked pirates, which presently appeared.

As they landed they carried from the ship great vessels of Tyrian wine, and divers other things, saying they would sacrifice to Neptune, and render thanks for their deliverance; some were also sent to the neighbour towns, and a great deal of money given them to buy beasts, with command they should give what price soever was demanded; and it was not long before we saw them return, driving before them a flock of sheep and a herd of swine; and having brought them in, they kindled the pile, and prepared us a feast of the roasted victims. Then Trachinus taking me aside, where none could over-hear him; father, said he, I intend to take your daughter to wife, and this night, as you see, I mean to celebrate our nuptials, joyning that sweetest solemnity of men with the sacrifice to the Gods; therefore lest you should take it ill, if I made you not acquainted therewith, and be sad at my wedding feast; and to the end your daughter being dispos-

ed of with your consent, may receive the blessing of our marriage with more joy, I thought it best to let you know my pleasure, not that it is needful it should be confirmed by your suffrage, for it is in my power when I will to accomplish my desires, but I hold it more noble and a better omen, if the bride be prepared for the marriage by her father, because it will more content her, and she will address her self to the ceremony with more joy.

I approved his words, and feigned my self to be overjoyed, rendering great thanks to the Gods that had done me the divine favour to make my daughter's master willing to take her for his wife; then retiring my self a little to study what was to be done, I instantly returned, beseeching him what was thus happily begun might be accomplished a little more honourably, appointing the ship to the maid for her marriage-chamber, and forbidding his men to enter or any way to disturb her, that so she might have leisure to apparel her self like a bride, with as much ornament and care as the time would permit, for it would be said, it is a poor and misbecoming thing, that a maid descended of a rich and noble family, and, which is more, that must be the wife of Trachinus, should not at least, upon the day of the solemnization of her nuptials, be drest in the richest robes and jewels she then had, since fortune and the place had deprived us of a more glorious habit.

At these words Trachinus was transported with joy, and promised he would do it willingly, and immediately commanded that all things whereof they had need, being exported out of the ship, no person should dare to approach it any more: they obeying the charge he gave them, carried to land tables, cups, tapestries, car-

pets, works of Tyre and Sydon, and many other moveables and utensils, that might be serviceable at a feast. Finally, every one took without measure and loaded their shoulders without order with those riches, which much labour and many frugal hands had gathered; and which fortune had exposed to the profusion of these pirates, to make a dissolute banquet full of prodigious abuses.

But I taking Theagenes with me, when we came to Chariclea we found her weeping; O daughter, misery is now your acquaintance, not a stranger to you, and will you yet afflict your-self or is it not for these old disasters that you weep but for some new? for all together she replied, but above all for the odious good-will Trachinus bears me, from which I hourly expect some violent effects, to which the time will now tempt him; for unexpected prosperities use to make men bold to commit acts of insolence; but I am resolved to punish Trachinus and his loathed affection, preventing the effects of his desire by death, and that which for the present melted me into tears, was the thought of my being so unhappy, as before I die, to be separated from Theagenes and you: you have (said I) divined aright, for Trachinus will convert the feast after the sacrifice into his and your nuptial feasts; he discovered this intention to me as to your father, though I knew his furious desire to enjoy you long ago, by what Tyrrhenus had told me at our conference in the island of Zacynthus, but I would not let you know it, fearing to afflict you before the time, and that the grief would fall upon your hearts, while the calamity hung over your heads, especially considering it was possible to avoid his design. But since it is so, my dear children, that

fortune hath appeared against us, and cast us into the same danger we endeavoured to shun, let us make a generous and brave attempt, and face our danger in its utmost extremity; that either we may live with liberty and glory, or preserve, at least, our virtue by an honourable death. After they had promised me to execute whatsoever I should command, and that I had instructed them as I thought best, I left them to prepare themselves.

And addressing my self to him, that amongst the pirates was the second in authority after Trachinus, as I remember he was called Pelorus, I told him I had a secret to impart to him which would be for his profit; and he willingly followed me: when I had brought him out of the hearing of his fellows, give ear my child (said I) to what I shall declare to you in few words, for the time is too narrow for a long discourse, my daughter loves you, your merits and perfections have conquered her, but she suspects your captain prepares his feast for her nuptials, for some such thing he signify'd to be curious in putting on her richest ornaments; therefore bethink your self, if you can find a means to prevent him and possess your self, for she says, she had rather die than marry with Trachinus: be confident (said he) and do not put your self into any farther fear, for I have long burned in an equal flame with your daughter, and did but only wait for an occasion to have a passage open to obtain her; therefore assure your self, Trachinus shall either voluntarily yield his bride to me, or this arm shall make him feel a bitter wedding night.

Having heard this I hastened from him, lest if we were both missing we should be suspected; and coming to

my children, I confirmed their brave spirits with the good news, that our plot went well in a right path.

A while after we sat down to supper, and when I saw them high flown in wine, and knew their heated brains were apt to petulancy, I whispered Pelorus in the ear, (for I sat next him for that purpose) have you not seen (said I) how my daughter is apparelled? he replied he had not: but you may now see her conveniently (I told him) if you will go privately to the ship, and take heed no eye discover you, for you know Trachinus had forbid it: there you shall see Diana her self, but be modest in beholding her, lest the Goddess strike you dead. I had scarce spoken these words but without any delay he rose from the table, as if he had been pressed with some sudden business, and ran secretly to the ship.

There he beheld Chariclea wearing upon her head a crown of laurel, apparelled in a refulgent robe of cloth of gold (for she had put on the sacred habit that she brought from Delphos, that it might either serve to adorn her victory or funeral,) and seeing the cabin where she was, accommodated to the form of a nuptial chamber, the sight (as it was likely) set him all on fire, love and jealousy augmenting his amorous torment so, that when he returned to us, one might read in his eyes the rage imprinted in his soul, and it was evident his thoughts laboured with some furious design, and he was scarcely set down again at the table, but choler sparkling in his eyes, he said, why have not I the reward of my merit for being the first that boarded the ship? because (said Trachinus) you have not demanded it, and yet we have not divided the spoils. I desire then, replied Pelorus, the captive maid: and when Trachinus added, that, excepting her, he should take what he

would. What (said Pelorus) will you break the law of piracy, that gives his choice of the prey to him that first boards a ship, and for all his fellows runs the hazard of his life? friend (said Trachinus) I violate not that law, but I ground my self upon the authority of one more powerful, that commands us to obey the wills of our captains without contradiction, the maid has wounded me to the heart with her bright eyes, and to heal my wound I am forced to marry her; and, Sir, I hope it is a reason I should be preferred before you, and if you will not obey this law, I will make you presently repent it with a blow of this cup I hold in my hand: then Pelorus looking upon his companions, you see, said he, what recompence our labours are to expect; thus you shall one day see your merits frustrated of the reward of your virtue, and be, as I am, slaves to this tyrannical law.

Now, Naucicles, what do you imagine became of these pirates? after Pelorus had spoke these words, you would have compared them to a calm sea swell'd with the sudden tempest, such a blind and brutish motion in an instant put them into so wild a tumult, inflamed with wrath and wine, as if some fury had possess'd them; some rank'd themselves upon the part of Trachinus, and cried the captain ought to be obeyed; others sided with Pelorus, saying, the law of piracy ought to stand. In the end Trachinus lifted his hand to strike Pelorus with the cup he held; but Pelorus that was prepared before, broke the effect of his fury, and struck a poinard to his heart, so as he fell down mortally wounded; but a cruel war kindled and continued amongst the rest, inter-murdering one another without giving any quarter; some as revenging the

death of their captain; others as defending Pelorus in his just quarrel. The cries of men, and sounds of levers, stones, cups, tables, the wounders and the wounded made one fearful groan; but I retiring a great way off, stood upon the rise of a hill, and thence beheld this furious spectacle; yet neither Theagenes nor Chariclea were exempted from the danger, but following what was determined, he with his sword in his hand join'd himself to one of the factions at the beginning, and fought as if some fury had transported him, and she after she saw the fight begun shot from the ship, loosing her arrows with a constant hand, and sparing no man but Theagenes, she never took her aim amiss, every shot she made was death. Neither did she only gall the one side of the battle, but both indifferently, none of the pirates seeing her, yet she clearly beholding them by the light of the great fire of the pile yet burning, so as they could not imagine whence their death came; but thought it to be some plague from Heaven. To conclude, the war consumed them all, and only Theagenes remained fighting single with Pelorus, an able and resolute man, and one that had been flesh'd and bred up in murders.

And now Chariclea's shooting could no longer avail her Theagenes, grieving she could not assist him, but the fear she had to miss her aim did hold her hand; inasmuch as they fought so close, the eye could hardly distinguish them. In the end Pelorus was forced to give ground before him, for when Chariclea saw her arrows could do him no more service, she sent her words to his succour, crying to him; now my best friend shew your courage. At the hearing of these words his strength redoubled, (to which Pelorus was

not able to make resistance longer, as if the voice of his mistress had infused new vigour into him, letting him know the reward of his victory was yet living. For now resuming the heat of his first spirit, tho' broken and weighed down with many wounds, he made a blow at Pelorus with his sword full at his head, which he hoped to cleave asunder, as assuredly he had done, if the pirate had not declined his neck; yet he escaped not, for the sword descending, took away the top of his shoulder, and falling right upon the elbow joint of his sword-hand, cut it quite off; then Pelorus fled to save his life, Theagenes following him.

What the sequel was I cannot tell you, but that I saw not when Theagenes returned; for remaining upon the rise of the hill, I dared not to stir in a place full of enemies by night, when my friends could not know me; but Chariclea was more bold, and it seems more quick-sighted, for with the first dawning of the light, I perceived Theagenes lying stretched out upon the earth like a dead man, and saw her sitting and weeping over him, with evident demonstrations that she intended to kill herself, but that some little hope of his revival restrained her as yet, and held her life in equal suspense with his. But I, unfortunate man, had not so much as time to speak to them to sweeten their calamities with my words, or to apply remedy to his wounds, so fast did the evils at land (without a breathing's space, succeed to those at sea.

For, at the first spring of the morning, as I was descending from the hill where I had pitched for that night, I saw a troop of Aegyptian thieves, running from the top of the mountain, that lieth along that coast, who presently seized upon my poor children,

taking them away and all the riches they could carry out of the ship. I spake afar off to them, and in vain bad them farewel that could not hear me, deploring their fortunes and my own; but neither being able to defend them, or holding it good to go and mix with them, I reserved my self to hope to succour them some other way. And indeed it was not in my power to do them present service, being left far behind, my age like a heavy burden not suffering me to march so quick a pace as those Aegyptians, that mounted and descended by strange paths, and through wild places. Now by the mercy of the Gods, and your favour, worthy Naucicles, I have found my daughter then lost, having contributed nothing to her recovery but my abundant sighs, tears, and lamentations.

Speaking these words he wept, all the company were forced to do the like, changing their feast into a sorrow, intermixed with joy, (for wine intenerates the eyes and makes them apt to tears) and they were not able to contain their flux of pity, till Naucicles spake thus to comfort Calasiris. Father (said he) chase away these sad conceptions and fill your heart with joy, since you have now recovered your daughter, and that only one night remains to interpose it self betwixt you, and the contentment you shall receive in beholding your son, for to-morrow morning we will ride to Mitranes, and deal with him all possible ways, for the redceming of your beloved Theagenes. O may the Gods be so favourable, replied Calasiris: but now it is time to dissolve the feast, let us therefore give thanks to the Gods, and drink at parting; so wine being brought, taking their leaves they drank to one another, and so did rise from the table. But Calasiris looking about for Cha-

riclea and not finding her in the multitude, was greatly perplexed, till at length a certain woman advertized him, that she saw her enter the sanctuary of the temple. He presently ran thither and found her prostrated at the feet of an image, where by reason of the length of her prayers, and the weight of sorrow that lay upon her heart, she was fallen into a swoon. Then after he had shed some tears, and humbly conjured the Gods to change the rigour of her destiny into better fortune, he softly awaked Chariclea and returned to his lodgings with her. Being now in the house she retired to the chamber of Nauficles's daughter, lying with her, but not taking any rest, care not permitting her to close her eyes.

THE
ÆTHIOPIAN
HISTORY.

THE SIXTH BOOK.

CALASIRIS and Knemon being retired to sleep in the lodgings appointed for the men, as soon as the rest of the night was spent, which passed more slow than they desired, but more quick than they expected, because the greater part thereof was taken up with the feast and length of the discourse, that entertained them with unsatisfying sweetness, not having patience to expect till it were clear day, they went to Nauficles, praying him to let them know where Theagenes was, and with all speed to lead them thither: Nauficles to give them content, presently made him ready to go along with them; but Chariclea, though she made all the prayers love and impatience could invent, was yet forced to remain, Nauficles assuring her they would not go far, and promising her within few days to return with her Theagenes; so they left her floating betwixt sorrow for their departure, and joy for the good she expected.

At their going out of Chemmis, as they past along the banks of Nilus, they perceived a crocodile labour-

ing to swim from the one shore to the other, but the swift current and wild waves still broke his force, and often ducked him to the bottom of the river. This moved none of their company, as being a common sight with them, saving that Calasiris said, it presaged they should encounter some hindrance in the way; but Knemon was running back again, extremely frightened, though he had not seen the beast entirely, but only her shadow, and not all that, the greater part of her being still under the water: this set Naucicles a laughing, and Calasiris cried to him, why Knemon, I thought only the fears of the night had troubled you, and then only when you had heard some strange noise, envelopped in the horror of darkness, but I see you have the same valour by day-light; and that not only the hearing of a name breeds terror in you, but ordinary spectacles, obvious and slighted by every man, do terrify you. What God or Demi-god was that (said Naucicles) whose name was such a bug-bear to his ears?

Alas (replied Calasiris) if it had been a God or any divinity, I should have had nothing to say to him, but he trembled all over, hearing the name (not of any man, the glory of whose valour is blown about the world, but of a woman, and she was dead too. For the same night you came from the island of the herdsmen, bringing Chariclea safe for me, I know not how or where he had heard a name you used, but it so struck him as he would let me take no rest, and was often almost quite dead for fear, and sure had died if I had not taken a great deal of pains to recover and bring him to life again: and but that I doubt his relapse, I would tell you the name to make you a little more sport; immediately he said the name was Thisbe.

But Nauficles was now past laughing, and grew very sad, standing a long while pensive, and searching in his spirit for what occasion, or from what knowledge of Thisbe, Knemon should be so transported, when he heard her named; then Knemon fell in a laughter for very joy to see him melancholick: O good Calaliris, you now see (said Knemon) how great the force of this name is, and that, like a phantasm, it hath not only frightened me, but even Nauficles himself, causing a strange alteration in our humours; for I now laugh, knowing her for certain to be dead; and Nauficles that was so valiant, and made himself so merry with our fear, is now struck into amazement. Enough, said Nauficles, you are sufficiently revenged upon me; but I conjure you, Knemon, by the Gods of hospitality and friendship, by our free conversation, and the courteous entertainment that I think you have received at my house, to tell me how you came to know that Thisbe, and why her name was so terrible to you, or whether you have made this betwixt you to play upon me?

Now Knemon (said Calaliris) it concerns you to answer, and to acquit your self of your promise to me, that I should have the relation of your fortunes, which ever yet you have avoided with many slight excuses; you cannot find a more convenient time, for you shall both do a pleasure to Nauficles, and by your discourse shorten and sweeten the travel of our journey.

Knemon consented at their request, and to satisfy them, compendiously ran over all he had recounted formerly to Theagenes and Chariclea: how he was born in the city of Athens, that his father's name was Aristippus, that he had a step-mother named Demae-

neta; then he related the detestable love wherein Demaeneta languished for him, and that failing of her hope, to content her loose desires, she laid trains for him, suborning Thisbe for her instrument. He added the manner, and how he was exil'd from his country, the people of Athens so condemning him, as believing him to be convinced of an intent to commit parricide. That living in the isle of Aegina, an old companion of his, one Charias, first brought him news of the death of his mother-in-law, and the circumstance thereof, she being over-reach'd by her maid Thisbe: and since then, a second, named Anticles, had informed him that his father was also banished, and all his goods confiscated, by reason the friends and allies of Demaeneta bandying against him, to make sure his condemnation, had begot a belief in the peoples easie mind, that he was the murderer of his wife. He also told them how Thisbe was fled from Athens with a certain merchant of Naucratia, that was in love with her; and that he himself embarked with Anticles for Ægypt, in hope to meet that Thisbe, his design being, if he should find her, to carry her back to Athens, that he might discharge his father of the calumny they had falsely imposed upon him, and deliver her to be justly punished: and that since that time to this present, he had run through many dangerous fortunes, and tried many different calamities, falling in his voyage into the hands of pirates, whence he found means to escape, and arrive in Ægypt, where he was taken by the herdsman, and there came acquainted with Theagenes and Chariclea, with whom he had joined in the ties of an inviolable friendship: Inserting the death of Thisbe, and all that had since

happened, to the passages that were known to Nauficles and Calafiris.

Nauficles having heard this, found his mind assailed with millions of contrary thoughts; sometimes he was minded to declare to them all that had passed betwixt him and Thisbe; sometimes he held it the better way to defer it yet a while; in the end, half against his will, he contained himself, partly his own reason judging it to be convenient, partly being accidentally hindered: for when they had gone about three miles, and began to approach the town where Mitranes made his usual residence, they perceived coming towards them a man of Nauficles' acquaintance, who demanding whither he was going in such haste? do you ask me (replied the man) whither I go so fast? as if you knew not to what mark my aim is still directed, my desires and study only tending to the speedy execution of the commands of the fair Isias, the glory of your Chemmis. It is for her I cultivate my grounds, for her sake I gather all the wealth and rarities I can. It is for her that I watch days and nights without ever closing my eyes, not failing to serve her in any thing, how little or great soever, though I have no other recompence but her displeasure, and my own labour for my pains. At this present I am hastening to her (as you see) with this Phoenicopterus, a certain bird of the river Nilus, which she enjoined me to bring to her. To what a gracious mistress (said Nauficles) have you dedicated your affections, whose commands are so easy, as she asketh only the Phoenicopterus, and not the Phoenix her self, that is brought us from the Indies and Æthiopia. Indeed (replied he) it is her custom thus to make her pastime of my services. But now let

me question you, I pray, whither, or upon what occasion are you travelling? but after they had told him they were going to wait upon Mitranes: Is it so (said the stranger) then your journey is to no purpose, for Mitranes is out of the town, having gone this last night with a great army against the herdsmen that inhabit the town of Bessa, because those Bessians, and one Thyamis, they have elected for their captain, by surprize have taken a young prisoner, a Grecian, whom Mitranes was to have sent to Oroondates.

This is the occasion of Mitranes his absence from home, but for my part I must make haste to Isias, who already is looking sharply about for me, thinking my smallest delay a sin against love. Oh she is too subtle in accusing me without cause, and inventing crimes to lay to my charge! he had no sooner given them this relation, but they stood silent and stupifi'd, to find themselves so unexpectedly disappointed. Nausicles at length brought them again to themselves, admonishing them that they should not be so discourag'd with one disappointment (which was but for a short time) as to cast away all hope and care of what they had in hand: that it was now their best way to return back again to Chemmis, as well to take council about their affairs, as also (having furnished themselves with fresh provisions for a longer journey) to resume their search of Theagenes, wheresoever they should hear that he was detain'd, whether amongst the thieves or else where; every where proposing to themselves good hopes of finding him.

For even this did not seem to happen without the providence of the Gods, that they should so unexpectedly meet with an acquaintance, by whose discourse they

were in a manner led by the hand to the place where it was most proper to seek for him: wherefore they should go directly to the thieves village. When he had thus spoken, he easily perswaded them, partly, as I suppose, because another hope arose from what he had said, and partly because Knemon bid Calasiris be of good cheer, for that Thyamis would preserve Theagenes. They therefore resolved to return, where they found Chariclea in the porch, looking out to all quarters of the country. When she did not perceive Theagenes with them, with great lamentation she cried out, O father, are you come back no more in number than you went forth? without doubt then my Theagenes is dead. I charge you by the Gods to deliver what you have to say. It is humanity to make short the story of misfortune, by which the mind is better fortifi'd against the evil. Knemon therefore intercepting her sorrow, said, what means this practice Chariclea? you are always conjecturing the worst, and often without truth. Theagenes is, and by the Gods providence shall be well, then briefly told her with whom he was, and in what manner. It is plain, O Knemon (said Calasiris) from what you have spoken, that you never were in love; otherwise you would know that lovers fear where there is no danger, and give trust to nothing beside their own eyes, concerning the person that is most dear to them. Absence fills their minds with doubt, especially having resolved never to be from each other, unless some sad accident separates them. Wherefore we must excuse Chariclea, who labours under the violence of love. Let us however consult what is to be done in this affair. Having thus spoken, taking Chariclea by the hand, with a fatherly

observance, he led her into the house. But Naucles, being desirous to divert their care, ordered a more sumptuous banquet than usual, obliging them with the presence of his daughter, most splendidly apparelled. When they were refresh'd with the entertainment, he thus spake to them; the Gods are witnesses (my dear guests) that your company is most delightful to me, and if you would spend your lives with me, you should command all that I am master of as freely as my self: forasmuch as I have not received you as guests, but intimate friends, and such as will always have the same esteem for me, I can think no obligation too much. I am likewise no less ready to engage my friends and acquaintance in any thing that may do you service. Yet you must be sensible that my way of life is merchandize; this is the field which I am obliged to cultivate. Since therefore the westerly winds now blow favourably to make the seas navigable, and call forth the merchant, my affairs, amongst others, summon me to Greece. You will therefore do well to acquaint me with your design, that I may order my affairs so as to make them serviceable to you.

When he had thus said, Calasiris, after a little pause, thus reply'd. Success (O Naucles) attend your voyage, may Mercury send you gain, and Neptune calm seas; may every port afford you harbour, and every city prove your home! since you have treated us here with so much courtesie, and now dismiss us at our desire, in all things fulfilling the laws of friendship and hospitality. As for us, though it be a great trouble and grief to depart from you and your house, which we have used as our own; yet it is necessary for us to pursue the search of our dearest friends. This is both

mine and Chariclea's resolution: but for Knemon, whether he intends to wander farther with us and continue his assistance, or what other purpose he has, let himself declare. Knemon was desirous to reply something to this, and long attempting to speak, but sighs choak'd his speech, and tears drown'd his eyes: at last collecting breath, and uttering a deep groan; O fortune (he cry'd) how full of change and unstable art thou! of which among many others I am a sad example. Thou hast deprived me of my kindred and father's house, and sent me an exile from the country and city, that are most dear to me: thou hast driven me as far as Ægypt (not to mention my disasters in the way) and put me in the power of thieves and out-laws: at last I had a glimmering of hope, by falling into acquaintance and company with persons, who (though as wretched as my self) yet they were Greeks of my own country, with whom I thought to have passed the remainder of my life: but even this comfort is taken from me; whither shall I turn my self, or what shall I do? shall I leave Chariclea, before she has found her Theagenes? this would be inhumane? or shall I go with her to seek him: if we were certain at last to find him, it were labour well undertaken, but if the event be doubtful and greater misfortunes befall, where will our travels end? what if now I beg leave both of the Guardian Deities, and of you, to speak at last of returning to my family and native soil, especially since so fair an opportunity by the providence of the Gods offers its self, (Nausicles intending, as you heard himself say, to sail for Greece) lest by the death of my father, in my absence, our house be left desolate, and family without an heir: for howsoever mean and poor I may be likely to live there;

yet honesty and common decency require the preserving our race. But, O Chariclea, (for to you I would chiefly be excus'd; do you give me pardon and grant me this leave: I will attend you as far as Bessa, and entreat Nausicles to stay a while for me, so that if I deliver you not into the hands of Theagenes, yet at least you shall acknowledge me faithful to the trust he committed to me: and from the good conscience in what has passed, depend at parting on success in what is to come. If after all (which the Gods forbid) we fail of that success, yet even so I shall seem to merit pardon, not even then leaving you alone, but in the guardianship of this good Calasiris, your guide and father.

Chariclea conjecturing by many arguments, the inclination of Knemon for the daughter of Nausicles (so quick-sighted is a lover to discover the same passion in any other) and also by what had been spoken, that Nausicles had endeavour'd the alliance, and given Knemon many secret encouragements; upon the whole concluded that he was no fit companion, but must be suspicious for the future; she made this reply:

Do what seems good to you (said she) I thank you for the good offices you have already performed, and for the future there is no necessity for you to be burden'd with our affairs, or run the risk of other peoples fortune. Return to your own country and domestick concerns; and by no means neglect your friend Nausicles, nor the opportunity which he offers. Calasiris and my self will engage all dangers that shall befall us till we have finished our course; and though no mortal shall assist us, we rely on the protection of the Gods. May all things (said Nausicles) succeed to your desire; may the Gods accompany you till you recover

your friends, which will be a just reward of your prudence and constancy. But, Knemon, be not you concerned that you bring not Thisbe back to Athens, since you have me, who was the author of her departure: for I was that merchant of Naucrates, her lover, who carry'd her away. But if you are as well pleas'd with the proposal as I, you shall under my conduct gain great wealth, and recover your country. And if you are disposed to marry, I will give you my daughter Nauficlea with a great dower, since I know your family. Knemon made no pause, finding what he had secretly desired so fairly offer'd to him: whereupon Nauficles deliver'd his daughter to him, commanding his servants to celebrate the nuptials; himself began the dance, suddenly converting the feast into a wedding. The rest of the family in other apartments solemniz'd the marriage with songs and dancing, so that the house shone all night with nuptial torches. But Chariclea, separating from the rest, went into her own apartment, and making fast the door, to prevent disturbance, as if seiz'd with Bacchanal fury, tore both her hair and garments: let us (said she) perform our ceremonies as the posture of our affairs require, with the utmost pomp of sorrow. Let us weep instead of singing, and beat our breast instead of dancing. Let us out with this troublesome taper, while night echoes to my complaints, and presides over the ceremony. What apartment has it prepar'd for me? what bride-chamber has it adorn'd? the God that has charge of me, is all my company; depriv'd of him who in name only is my husband. Knemon leads up his nuptial dance, Theagenes is yet wandering, and perhaps a prisoner in chains; nor am I certain that it is so well with him,

or that he is at all. Nauficlea my bed-fellow, is removed from me into the embraces of her husband, Chariclea is left alone: I envy not her fortune, Gods, wishing her all happiness; but complain of your dealing so hardly with me. You have drawn out my tragedy beyond all bounds. But why do I charge the Gods with unkindness? let the remainder of pleasure be perform'd. Yet, O Theagenes, my dearest care, if thou art dead, which I hope never to live to hear, I shall make no delay to be with you. For the present I perform these rites (wherewith she pluck'd off her hair and laid it on the bed) and pour these libations from my eyes, which are dear to thee (wherewith she bedewed the coverlet with her tears.) But if thou art alive and safe, O hasten to my arms, and at least visit me in dreams! having thus spoken, she cast her self with her face to the bed with vehement sighing, till stupify'd with her grief, she fell into a sleep that continued till broad day. Calasiris therefore wondring that she did not appear according to her custom, enquired for her, and went directly to her chamber-door, where knocking aloud, and calling her by her name, he awaken'd her. She, disturb'd with the sudden noise, in that disorder of dress in which she lay down, open'd the door to let him in. He seeing her hair dishevell'd and garments torn, understood the cause; wherefore having first seated her on a chair, and composed her dress; O Chariclea (said he) why do you thus torment yourself? why do you abandon your reason, and give way to misfortune? I my self scarce know you in this disorder, who were wont to have so much temper and resolution. Why do you destroy your self before the day of your fortune approaches? take pity on me, and

spare your self, if not for my sake, yet at least for Theagenes, whose life is bound up in yours, and dear to him for no other reason. Chariclea blush'd at what he said, especially when she recollected the manner in which he surpriz'd her. Therefore after a long silence, Calasiris desiring her to speak; you have good reason, father, (said she) to chide me, yet I hope I deserve pardon. It is no new passion or concern that put me into this disorder: the absence of Theagenes causes this disturbance, and my grief is still the greater, because I cannot know certainly whether he be alive or dead. Be of good cheer as to that (said Calasiris) you have the Gods word for his being alive, and living with you hereafter: if you believe not their oracles, at least give credit to the person who told us yesterday that Thyamis had carry'd him prisoner to Memphis: but if he is taken by him, he is most certainly preserv'd alive, by reason of the former acquaintance between them. Wherefore let us go without delay to Bessa; you to find your Theagenes, and I both him and my son; for you have heard that Thyamis is my son. Thyamis (replied Chariclea) is your son, and only yours; and now our affairs are running into extreamest danger.

Calasiris wondring at what she said, and demanding the reason; you know (proceeded she) that I was taken by the herdsmen, Thyamis, their captain, was charm'd with this unfortunate beauty with which I am endow'd; so that there is danger in our enquiry with him, lest he should know me to be the same person that beguil'd him of his intended nuptials, and compel me to performance. The Gods forbid, reply'd Calasiris, that the presence of a father should not controul so unlawful a desire: yet what hinders us from thinking of

some contrivance to secure you from that which you fear? for I know you to be of great art and subtilty in evading unwelcome addressees. Chariclea was a little exhilarated; and whether (said she) you speak this jocosely or seriously I will not examine; however I shall pursue that contrivance which I had begun with Theagenes, which fortune directed us unto, and I hope will now prosper. It being necessary for our flight from the island of thieves, we resolved to change our habit, and to pass through the towns in poor and beggarly attire: wherefore, if you think fit, we will resume that disguise, and personate beggars, by which means we shall be less liable to injuries; for poverty is more likely to meet with pity than envy, and we shall with more ease obtain our daily provision, all things being sold to strangers at dear rates; whereas they are given to beggars. Calasiris commended her design, and hasten'd for the journey. Therefore calling Nauficles and Knemon to them, they acquainted them therewith; and the next day set forth, not permitting servant nor horse to attend them, only Nauficles and Knemon, with the servants, saw them on their way.

Nauficlea also accompanied them so far, her love to Chariclea being equal to that for her husband. Having therefore gone almost a mile, where they took leave of each other with many tears, praying for mutual success on their affairs, Knemon particularly begg'd pardon, that his new obligations permitted him not to accompany them, but that he would wait an occasion to follow them. Thus parted they from each other. But Chariclea and Calasiris put themselves into beggars habit, which they had prepar'd for that purpose. Nor did Chariclea spare her face, which she discolour'd, and

hung a scrip upon her arm, as it were to carry fragments of meat, but the real use was to conceal the holy vestment and chaplets which she brought from Delphi, together with the remembrances with which her mother had exposed her.

Calasiris carry'd her quiver, wrapt up in leather, the wrong end hanging down over his shoulder, as some useless fardle; her bow was no sooner unstrung, but it came streight again, and serv'd him instead of a staff, on which he lean'd his whole weight. But whensoever he spy'd any body coming towards them, he took care to make his burden seem more heavy, halting upon one leg, and sometimes led by Chariclea. Having thus put on a counterfeit personage, with some pleasant discourse between them, and repartees about their habit, they passed on, begging of their guardian Deity that he would be satisfy'd with what they had endur'd, and here put an end to their sufferings. Thus they went forward towards the village of Bessa, where they hoped to have found Thyamis and Theagenes, but were frustrated of their expected happiness: for coming near to the town about sun-set, they perceiv'd a great number of dead men newly slain, some of them were Persians, which they knew by their habits; others were inhabitants of the place. It appeared plainly that there had been a battle, but with whom they did not know; till they had gone about the dead bodies, to see if any of their acquaintance lay amongst them (for minds that are extremely solicitous for the welfare of what is most dear to them are always fearing the worst) they perceiv'd an old woman fixt over one of the dead, a native of the place, and breaking out into many lamentations. They therefore resolv'd if they could, to get

some information from the beldame: therefore going up to her, they endeavoured at first to comfort her, and assuage her vehement grief. When she had admitted their consolation, they began to demand of her. what person it was whom she bewail'd? what battle had been fought? Calasiris speaking to her in the Egyptian tongue. She gave them a brief account of all; that she lamented for her son, who lay speechless; that she came with resolution into the field that some of the armed men might kill her. in the mean time that she performed just rites of grief towards her son. As for the fight, she gave this account; that a certain young stranger, of excellent form and stature, was led captive to Oroondates, the prince of Memphis: that he was sent, as she supposed, by Mitranes, captain of the guards, for an extraordinary present. This person, the people of our town, which you see yonder, affirm'd to be one of them, whether truly or feignedly I cannot tell. Mitranes being inform'd hereof, was enrag'd, and accordingly drew up his army before the town two days ago. The inhabitants of this town are a most warlike sort of people that live by rapine, with the greatest contempt of death, and have left many women childless, as they have done me. When therefore by a certain sign they were assur'd of his approach, they placed ambuscades in convenient places, by which they overcame the enemy; part of them setting upon the Persians van, and the rest from their secret places, upon their rear. Mitranes was the first that fell, and with him almost all his followers, being surrounded, and of ours not a few: in this number, by the severity of fate, was my son, who receiv'd a wound, as you see, in his breast by a Persian javelin. This being expir'd, I lament; and am likely

soon to do the same for my other, he being gone with the rest of our souldiers, against the city of Memphis.

Calasiris ask'd her the cause of that expedition? she, as she was inform'd by her son that surviv'd, told them, that the Kings forces being cut off, and Mitranes their general slain, they were assur'd what they had done would be of no small consequence: that Oroondates, who lay at Memphis with a great army, would immediately approach and beset their town, and revenge the injury, by cutting off the inhabitants: they therefore determin'd, since they had brought themselves into so great danger, to follow one bold attempt with a greater, that being the only means to secure themselves from the King's fury: thinking with their sudden approach to carry Memphis, and take the King prisoner; or in his absence, if he were with his army gone on an expedition into Aethiopia (as it was rumour'd) they might with more ease compel the city, being destitute of defence, to surrender: and likewise to perform a considerable service for Thyamis, who was by his younger brother depriv'd of office of high priest, which they would restore to him. But if they should be frustrated in their design, that yet they would die with their swords in their hands, nor ever come into the power of the Persians, to suffer scorn or tortures: and now give me leave to ask whither you are going? to the town, said Calasiris. It is unsafe, said she, at present, especially for strangers. But if you will receive us for your guests (said Calasiris) we shall be secure enough. The season will not permit, reply'd she, I being this night oblig'd to perform funeral ceremonies. But if you can endure it (and I suppose it is necessary that you should) to pass the night in some place, remote

from the dead bodies, at break of day I will take you for your security into my custody. All this which she spoke, Calasiris interpreted to Chariclea; and so took her with him to a private place. When they had passed a little way from the dead, they came to a little cave, where he laid him down with Chariclea's bow under his head. Chariclea sat down in another corner of the cell, the moon then rising, and lightning all without. Calasiris fell into a fast sleep, being tir'd at once with age and the long journey. Chariclea kept awake with care, became spectator of a most horrid scene, though usual amongst those people. For the woman supposing her self to be alone, and not likely to be interrupted, nor so much as to be seen by any person, fell to her work. In the first place she digg'd a pit in the earth, then made a fire on each side thereof; placing the body of her son between the two plains; then taking a pitcher from off a three-legg'd stool that stood by, she pour'd honey into the pit, milk out of a second, and so out of a third, as if she had been doing sacrifice: then taking a piece of dough, form'd in the likeness of a man, crown'd with laurel and bdellium, she cast it into the pit. After this, snatching a sword that lay in the field, with more than Bacchanal fury (addressing herself to the moon in many strange terms) she lanced her arm, and with a branch of laurel bedewed with her blood, she besprinkled the fire; with many other prodigious ceremonies. Then bowing herself to the body of her son, whispering in his ear, she awaked him, and by the force of her charms, made him to stand upright. Chariclea, who had hitherto look'd on with sufficient fear, was now astonisht; wherefore she wak'd Calasiris to be likewise spectator of what was done.

They stood unseen themselves, but plainly beheld, by the light of the moon and fire, where the business was perform'd, and by reason of the little distance, heard the discourse, the beldam now bespeaking her son in a louder voice. The question which she ask'd of him was, if her son, who was yet living, should return safe home? to this he answer'd nothing, only nodding his head, gave her doubtful conjecture of his success; and therewith fell flat upon his face. She turn'd the body with the face upward, and again repeated her question, but with much greater violence, uttering many incantations, and leaping up and down with the sword in her hand, turning sometimes to the fire, and then to the pit; she once more awaken'd him, and setting him upright, urg'd him to answer her in plain words, and not in doubtful signs. In the mean time Chariclea desired Calasiris that they might go nearer, and enquire of the old woman about Theagenes; but he refus'd, affirming that the spectacle was impious; that it was not decent for any person of priestly office to be present, much less delighted with such performances: that prayers and lawful sacrifices were their business; and not with impure rites and enquiries of death, as that Ægyptian did, of which mischance had made us spectators. While he was thus speaking, the dead person made answer, with a hollow and dreadful tone: at first I spared you, mother, (said he) and suffer'd your transgressing against human nature and the laws of destiny; and by charms and witchcraft disturbing those things which should rest inviolated: for even the dead retain a reverence towards their parents, as much as is possible for them; but since you exceed all bounds, being not content with the wicked action you began,

nor satisfy'd with raising me up to give you signs, but also force me, a dead body, to speak; neglecting my sepulture, and keeping me from the mansion of departed souls; hear those things which at first I was afraid to acquaint you withal: neither your son shall return alive, nor shall your self escape that death, by the sword, which is due to your crimes; but conclude that life in short time, which you have spent in wicked practices: forasmuch as you have not only done these things alone, but made other persons spectators of these dreadful mysteries that were so conceal'd in utmost silence; acquainting them with the affairs and fortune of the dead. One of them is a priest, which makes it more tolerable; who knows, by his wisdom, that such things are not to be divulg'd: a person dear to the Gods, who shall with his arrival, prevent the duel of his sons, prepar'd for combat, and compose their difference. But that which is more grievous, is, that a virgin has been spectator of all that has been done, and heard what was said: a virgin and lover, that has wander'd through countries, in search of her betroth'd; with whom, after infinite labours and dangers, she shall arrive at the utmost parts of the earth, and live in royal state. Having thus said, he again fell prostrate. The hag being sensible who were the spectators, arm'd as she was with a sword, in rage sought them amongst the dead bodies, where she thought they lay conceal'd, to kill them, as persons that had invaded her, and cross the operation of her charms: while she was thus employ'd, she struck her groin upon the splinter of a spear that stuck in the ground, by which she dy'd; immediately fulfilling the prophecy of her son.

THE
ÆTHIOPIAN
HISTORY.

THE SEVENTH BOOK.

CALASIRIS and Chariclea having so narrowly escaped, not only to avoid farther danger, but on account of what was foretold them by the dead man, hasten'd their journey towards Memphis. When they arriv'd at the town, they found the preparations which they expected: for the people of Memphis, a little before Thyamis was come up with his Bessians, had shut up their gates, being forewarn'd of his coming by a prisoner that had escaped from him. Thyamis therefore encamping before the walls, gave three days respite to refresh his army, weary'd with their march and late service. The townsmen, who before were terrify'd with expectation of great numbers, when they found their enemies were few, drew up the archers and horse that were left to defend the town, with the rest of the citizens, arm'd as the sudden chance could furnish them, prepar'd forthwith to set upon the enemy. A person of age and eminency dissuaded them from their attempt, saying, that though Oroondates, the deputy, were absent, yet it was meet first to consult with

Arface, his wife; by which means the souldiers who were left, would more willingly engage. They approved his counsel, and accordingly went to the palace, where deputies reside in the kings absence. Arface, beside the charms of her person and stature, had great management in affairs; such as became her royal blood, and the sister of a king: yet for luxury and dissolute life, deserv'd no little blame. Amongst other things, she was partly the cause of Thyamis's banishment from Memphis. For when Calasiris, for those mischiefs which were fore-told about his sons, was withdrawn from the city, so long, that he was suppos'd to be dead, Thyamis, as his eldest son, was immediately invested in his place of high priest: Arface immediately fixt her eyes on him in the temple, where, beside his youth and comely personage, he appear'd more charming with the splendid habit of his office. She forbore not from immodest glances and signs, which Thyamis took little notice of, being of a chaste temper. But his brother Petisoris, who had already envy'd his dignity, and observ'd the allurements of Arface, took occasion from thence to form a snare for his brother. Therefore privately addressing himself to Oroondates, did not only tell him the inclination of Arface, but falsly added, that Thyamis was contracted to her. He easily believ'd, being already jealous of Arface, but as yet gave her no disturbance, having no clear proof of his surmize; as also out of respect to the blood royal, his suspicion was to be suppress'd and conceal'd: yet he forbore not to threaten Thyamis with death, 'till he was expell'd the city, and Petisoris made priest in his stead. These things were formerly transacted. When now the people were throng'd about the palace, and told

her the approach of the enemy, which she already knew, and desired her commands on the soldiers; she answered, that whereas they knew not as yet the numbers of the enemy, nor who they were, nor for what cause they arrived, that it were expedient first to go up to the wall to take a view of the enemy, and resolve as they saw occasion. They approv'd her counsel, and went immediately upon the battlements. There, when a rich pavilion was placed for Arface, and she her self richly adorn'd, was seated thereon, with her guards in golden armour about her; holding out her mace, for an emblem of peaceable treaty, she commanded the chiefs of the enemy to approach the walls. Thyamis and Theagenes, who were elected by the army to go forth, plac'd themselves under the walls, cover'd in armour all but their heads. The herald utter'd these words: Arface, wife of Oroondates, the governor; and sister to the King; demands of you, who you are? with what intention, or for what cause you are come hither with your army? they reply'd, that their troops were Bessians. Of himself, Thyamis gave this account; that he had sustain'd injury from his brother, as also from Oroondates; that he was by treachery depriv'd of the priesthood, and that the Bessians were come to restore him: that if he were re-settled in his right, the Bessians should return peaceably, without doing them any damage; otherwise his cause should be decided by the sword.

That Arface for her own sake should comply, and take this opportunity of revenging herself on Petisoris, who had practis'd against, and falsly accus'd her to Oroondates; and on the same pretence compass'd his banishment from that city. The Memphians were

much concern'd when they knew Thyamis, and were hitherto ignorant in the cause of his banishment, and believ'd what he affirm'd. Arface, above all, was seiz'd with a tempest of thoughts. Her rage being renew'd with this remembrance of her former injuries from Petisoris, she consider'd which way to revenge herself upon him. One while surveying Thyamis, and then Theagenes, she was divided in her desire, and successively had a passion for each: for the one a former flame, and for the other a more violent, though kindled that moment; insomuch that her concern was perceiv'd by her servants. But when she came to herself, like one from a swoon; excellent persons (said she) what madness has possess'd you, who have not only expos'd all the Bessians, but your own beautiful selves, in behalf of robbers; for you are not able, if we should engage, to sustain our first onset. The King's affairs are not yet reduc'd to that distress, though the deputy be absent, but that you must needs be encompass'd by the remainder of his soldiers in the city. But I see no reason why the publick should be concern'd in this difference; since therefore the quarrel is private, let the decision be so too; so that the Gods and right must determine the event. It therefore seems just to me, that the Memphians and your forces should lie still, and not engage in a needless war. This judgment of Arface was applauded with the shouts of her people. They not only suspected Petisoris of injustice; which they desired to see punished; but also every one rejoiced to have his own danger laid on another person's head. But the Bessian army were not so well contented with the proposal, nor were willing to expose their general to danger, till Thyamis with tears obtain'd their consent; alledging that Petisoris

was weaker, and not experienc'd in arms, so that he having been versed therein, should encounter him on advantage. Nor is it unlikely that Arface propos'd the single combat, to obtain, without suspicion, what she desired; it being most probable that Thyamis would overcome. This resolve was no sooner mention'd than put in action. Thyamis chearfully fitting on the rest of his armour which was wanting; Theagenes assisting, and bracing his helmet on, adorn'd with a most graceful crest and plume. Petisoris in the mean time was thrust out of the town, much entreating them that he might decline the fight. As soon as Thyamis beheld him, do you not see, said he to Theagenes, how the guilty Petisoris trembles? I perceive it, replied he: but how have you resolv'd in this encounter? the enemy with whom you engage is your brother. You say true, reply'd he; I therefore determine, by the Gods will, to conquer, but not kill him: providence forbid that former rage should so far revive in me, as to make me, for wrongs that are past, to imbrue my hands in a brother's blood. You speak like a man of honour, reply'd Theagenes, and vers'd in the laws of nature. But what commands have you for me? there is little danger in this encounter (reply'd Thyamis;) yet since all events are in the hands of fortune, if I conquer, you shall enter this city, and live with me in full command of my fortunes; but if otherwise it shall happen, you shall be chief over these Bessians, that highly esteem you, till providence shall better compose your affairs. This being agreed on, they embrac'd each other with mutual tears and kisses. Theagenes sat down in the habit in which he was, to observe the combat; thereby (though unwittingly) affording a full view of himself to Arface,

who feasted her wanton eyes on his amiable person Thyamis made up to Petisoris, who would not abide the first onset, but whilst he approacht, made toward the gate, to shelter himself in the city: but to no purpose, being again forced out by the citizens; the persons likewise upon the walls giving charge that none should receive him. He therefore ran round the walls, and at length with part of his arms thrown away. Theagenes follow'd to see the event, but without weapons, to give no suspicion of assisting Thyamis; having cast down his spear and buckler in the place where he sat in sight of Arsace. Thus Petisoris twice surrounded the city; but making the third round, Thyamis poising his spear, and calling to him to stand, unless he would receive a scandalous wound in his back: the whole city sitting spectators, as it were in a theatre. The Deity, or fortune, that governs human affairs, as in some labour'd tragedy, where new events arise, had not only plac'd Calasiris a spectator at the duel of his sons, but also made him one in chase. Who although he had suffered so many distresses, and banish'd himself into remote countries to avoid so cruel a spectacle, yet, by the power of fate, is compell'd to see what the Gods foretold to him by their oracles. He therefore, from a great distance, beholding the course, perceived by what had been revealed to him, that the two combatants were his sons. Wherefore, with greater speed than old age would well permit, he hastned towards them, to prevent, if possible, their actual engagement: approaching so near as to bear up with them; what madness is this, O my children, he often cried out? but they not yet knowing their father's countenance, he being disguis'd in beggars habit; their whole mind be-

ing taken up with the business in hand, neglected him, as one of the spectators, or some person distracted. But those who were on the walls admir'd that he took no care of himself, but came between the combatants, while others laugh'd at him, as a frantick man. When therefore the old man was sensible that he was unknown through the meanness of his garb, he threw off his outward poor disguise; discovering his sacred hair, not yet unwreath'd; the burden which he carry'd on his back, with the bow, being cast away, he renew'd his prayers, and with tears uttered these words; O sons, (said he) behold Calasiris, behold your father, and desist from this fury, which, with ill fate, you have begun; and pay just reverence to the presence of your aged father.

At this they relented, and not only fell, but threw themselves headlong at his feet, embracing his knees, they look'd up to his face, to assure themselves if it were he, and that they were not deceived by some spectre. As soon as they were confirm'd, they were seiz'd with various and contrary affections. They were overjoy'd to see their father alive, beyond their hopes or expectation, and were no less troubled for the manner in which he apprehended them; and, above all, were solicitous of the event in this accident. While the persons from the walls were beholding this scene, and almost astonisht, through ignorance of the matter, so that they stood mute and motionless as statues, behold another turn in the scene arose: Chariclea following the steps of Calasiris, while from afar off she knew Theagenes (for lovers have sharp sight) transported with the view, with a close embrace, hanging on his neck, had no breath left to speak to him. But he, as it

is likely, by her poor dress and face, disdained her, thinking her some vagabond among the crowd of spectators, put her from him; and at last, when she would not desist, and vex'd to be hinder'd from the scene of Calasiris, push'd her away: she, with a low voice, cry'd, O Pythius, have you forgot this taper? Theagenes struck with that word, as with a thunder-bolt, by the signs agreed on between them, knew the torch, and transported with the sight of Chariclea, her beauty now shining out, as through a cloud, he threw himself upon her neck. The whole battlements (where Arface sat, who survey'd Chariclea not without jealousy) were surpriz'd at this scene of wonderful representation. The dire contest between the brothers is taken off, and the battel, which was expected to be of bloody consequence, concludes in a happy agreement. The father, who had beheld his sons arm'd against each other, insomuch that his eyes were almost made witnesses of his childrens unnatural death, is now arbiter of peace between them. He that could avoid not their necessary destiny, makes now no less advantage of fortune. The children recover their parent after ten years loss, and he that was the cause of their bloody strife for the priesthood, is now himself crown'd by the rivals, and led along in the sacred robes. But the shining parts in the drama were Theagenes and Chariclea, most beautiful figures; who, beyond all hopes, had now recovered each other; and above all the rest, drew the eyes of the city upon them. The inhabitants issued through the gates, and filled the plain with their numbers; the younger sort repairing to Theagenes, and the elder thronging to Thyamis; the virgins that were marriageable, went over to Chariclea: so that a kind of religi-

ous procession was immediately constituted. Thyamis in the mean time dismissing the Bessians, with thanks for the kindness that they shewed him; he likewise divided presents amongst them, an hundred oxen and a thousand sheep, with promise of ten drachms apiece, in little time to be sent after them.

He then put his neck under his aged father's arms to support him, languishing with years, and at present with excess of joy. Petisoris on the other side did the same. Thus was the old man carry'd to the temple of Isis, surrounded with applause and congratulations; pipes and sacred flutes resounding all the way, that set the younger sort a dancing. Arface also performed her part, following the pomp with her train, and putting much gold into the temple of Isis, for an example to the rest of the city. In the mean time, while Theagenes led Chariclea by the hand, officiously keeping off the press from her, he administred no small jealousy to Arface. Calasiris went into the inward part of the temple, where falling prostrate before the images, he almost expir'd in the adoration. But being recovered by the standers-by, as soon as he could stand upright, and had paid his reverence to the Goddess, he took the wreath from his brow and plac'd it on the head of Thyamis; telling the multitude, that he was old, that the ensigns of priesthood were due to his eldest son, who also was qualify'd to sustain that office. When the people had with shouts approv'd his pleasure, he, with his two sons and Theagenes, repair'd to that part of the temple which is assign'd to the priesthood: the rest departed every one to his house. Arface likewise went away, but not without delays, and turning back again, as it were, to perform homage to the Goddess; all the

while casting her eyes towards Theagenes, as long as she could have sight of him. After she was return'd to the palace, she betook her to her apartment, where she threw herself upon her bed, without uttering one word. A woman lascivious in her temper, but now with the surpassing beauty of Theagenes, inflam'd to a degree beyond what she had yet been sensible of. She therefore continued waking all night, turning from one side to the other, sighing deeply, sometimes rising up, and then throwing herself down upon her bed again. She often hastily call'd her attendants to her, then sent them away again without any commands for them. In fine, this passion had distracted her, but for an old woman, Cybele by name, the keeper of her cabinet, and former servant of her love-intrigues. She guess'd the affair, and came into the chamber, as it were a torch, adding fire to her flame. Madam, said she, what frenzy is this? what new passion transports you? what person's aspect has disturb'd my charge? who is so vain and hardy, as not to be taken with that beauty, and not account such an enjoyment the greatest happiness? tell me, my dear daughter; for there is none so obstinate, as not to be vanquish'd by my stratagems. You have already had good proof thereof. These words, and many more to this purpose uttered she, embracing the feet of Arsace, and soothing her into confession. O mother, reply'd Arsace, after a little pause, I have now receiv'd a deeper wound than ever; I have often found your skill successful in these affairs, but know not now what it can do. The war which was this day almost begun before our wall, prov'd unbloody to others, but to me the beginning of a more fatal war, wherein I am wounded to the very soul; in unfortunately shewing

me the youth that accompany'd Thyamis during the combat. You know, mother, whom I speak of; for with the splendor of his beauty he soon clouded all the rest, discovering no mean birth, nor aversion to love. This your judgment cannot be ignorant of: wherefore, since you know my grief, 'tis high time to set all your engines to work; to employ all your art and industry if you would have your daughter to survive. For of what use is life, without enjoyment of the person whom I so ardently love. I know the youth (reply'd the old woman;) he that is full-breasted, his neck erect, his eyes sparkling, and at once displaying love and severity; with fair and well-order'd hair, his cheeks just budding with youthful down; to whom a certain damsel, not disagreeable, but excessive impudent, approach'd, and cast her arms about him: is not this your man, lady? the very same, mother: and you have well brought into my mind that domestick creature, who yet is far happier than I, in possession of such a lover. At this the old woman smiling, reply'd, be of good heart, and lay aside care, madam; it is but for a day that she is held beautiful by the stranger; but when I bring it about that he shall enjoy your beauty, that sordid harlot shall be despis'd. Do so, my dear Cybele, and you will at once ease me of a double grief, love and jealousy. Leave that to my care (said she) in the mean time it is your part to compose your self with good hopes, and not to despair of my work before I begin. Having thus said, she went away, taking the light with her, and making fast the door. Arface no sooner perceiv'd daylight, but she call'd one of her eunuchs, together with her woman, to whom she gave little cakes, and sent them to do sacrifice at the temple. When they came

to the gates, and told the door-keeper their business, that they were come to do sacrifice for Arface, who had that night been troubled in dreams; the officer forbade their entrance, acquainting them, that the temple was at present full of sorrow: that the high-priest Calasiris, the last evening, enlarging his soul in cheerfulness, and after the banquet made long supplications to the Goddesses: then telling his sons, that hitherto they had seen their father; and giving them strict charge concerning the two Grecian strangers, he betook himself to his bed. After this, whether his pores were too much dilated through excess of joy, or worn out with age, or by the fix'd decree of the Gods, about cock-crow he expired, in presence of his sons, who watched him. We have now sent messengers to assemble the priesthood of the city, to perform those funeral rites, which, according to our custom, are due to him. You must therefore depart; for it is not lawful for any person to enter the temple, or do sacrifice for these seven days but only the priests. What then must become of the two strangers, said Cybele, during this time?

Our new prelate Thyamis, (said the officer) has commanded a lodging to be prepar'd for them without the temple; and behold where they are now in obedience, going forth out of the temple. Cybele having got this lucky opportunity, thus again bespeaks the officer; O friend, lov'd of the Gods, it is in your power to do this young couple a courtesie, but a much greater to Arface, the king's sister. You know how she favours Grecians, and uses hospitality to strangers: tell them therefore, that by command of Thyamis, an apartment is provided for them in the palace. The officer did as she commanded, being sensible of no harm, but thinking to

do the persons a kindness, in assisting their reception to the palace. Coming therefore up to Theagenes and Chariclea, drown'd in tears; you are to blame, said he, having been commanded to the contrary, thus to bewail the death of the high priest, whereas our divine laws enjoin us to rejoice for the consummation of his happiness. However, you are partly to be excus'd, having lost (as you say) your father and patron: yet ought you not altogether to despond, since his son Thyamis, as you see, succeeds him in the priesthood, and is no less your friend. He has given charge in the first place concerning you, and order'd you a dwelling, to which persons of the first rank are proud to be receiv'd, and therefore well may strangers be so, who seem of no extraordinary fortune. Follow therefore this lady (pointing to Cybele) and obey her, as a common parent to you both. Theagenes did as he said, whether overcome by the sudden accident, that, like a storm, fell upon him, or in such a state of affairs was content with any mansion. I presume he would have taken care of himself had he suspected the mischief which that residence was likely to bring upon him. But the fate that govern'd them, after it had allow'd them one day's refreshment, immediately follow'd it with misfortune; making them prisoners to their enemy, though under appearance of hospitality. When therefore they were come to the deputy's house, where all appear'd too stately for any private person; with guards, and attending courtiers; who all were surpriz'd at this preferment (as it seem'd to them) of the strangers. They were follow'd by Cybele, encouraging them to be of good heart, and expect the performance of her promise. At last, bringing them into her

own apartment, the rest of the company being shut out, she sat her self down by them, and thus express herself: O my children, said she, I know the occasion of your grief, which is conceiv'd for the death of Calasiris, worthily honour'd by you as a father: but it is now needful that you unfold your selves to me: who you are, and from whence. That you are Grecks I know, and of good parentage, I easily conjecture by your appearance. Your generous countenance and form assure me of your birth; but from what part of Greece you come, and for what cause you wander'd, and arriv'd here, I desire to understand, intending your good thereby; as also that I may acquaint Arface my lady, and wife to our deputy, with the particulars of your affairs; for she is famous for hospitality to strangers, and, of all nations, an admirer of the Greeks, for the elegance of their manners: by which means you shall come into her presence with advantage. Neither shall you declare your self to a woman that is altogether a stranger, for I my self am a Greek, Lesbica the place of my birth; brought captive hither, but to the improvement of my fortune. I am chief agent for my lady, she breathes not without me; I am her very soul, and bring worthy persons into her acquaintance.

Theagenes comparing what was now spoken by Cybele, with what had happen'd the day before, and the immodest gestures of Arface, was about to answer, when Chariclea said to him in his ear, be sure in your discourse to remember your sister. He understanding what she meant by that suggestion, said; you know, mother, already that we are Greeks; but I must further inform you that we are likewise brother and sister: who, in search of our parents, that were taken away

by pyrates, have our selves sustain'd worse fortune, by falling into the hands of worse men: robb'd of our treasure, and scarce escaping with life, we met, by providence, with Calasiris, with whom we design'd to lead the rest of our life: but he being now expir'd, we are left desolate, and the second time depriv'd of a father. This is the posture of our affairs. But to you we return our just thanks for your courteous hospitality; however, you will yet lay a greater obligation upon us, if you cause us to live retir'd and private, not introducing us into the court, or acquaintance with Arsace; for such familiarities, you know, are most fitting amongst equals. Cybele could no longer contain, but by the chearfulness of her countenance, discover'd her joy to hear they were relations; that therefore Chariclea would be no obstacle to Arsace's desires. O lovely youth (said she) you will not speak this of Arsace when you know her humour: she carries herself equally to all fortunes, and with particular favour to dignity in distress: being herself a Persian by birth, she naturally admires the people and manners of Greece. Wherefore take heart, and assure your self of all manly offices about her, while Chariclea shall be her intimate and companion. But it is necessary that you tell me your names. Which when she had heard, she desired them to wait her return; and so hastned to Arsace, leaving orders with the door-keeper, that none should be suffer'd to go in to them, nor the strangers to go out. Not if your own son Achemenes come (said the person?) not even he, reply'd the other: lock the door, and say I have taken the key with me. Even thus it happen'd; Cybele was no sooner departed, but left opportunity to Theagenes and Chariclea to bewail their misfor-

tunes, which they did in almost the same words. O Theagenes, said she; O Chariclea, he answer'd, with an equal sigh. What fortune has beset us, said he! in what posture are our affairs, answer'd she! thus reply'd they to each, kissing and mutually embracing after every sentence: at last calling to mind Calasiris, they broke out into a joint complaint: chiefly Chariclea, as having for a longer time been obliged to his hospitality: O good Calasiris, said she, how am I in thee depriv'd of a daughter's name. The father who begot me I never knew, the father that adopted me I forsook; and lastly, this that receiv'd, cherish'd, and preserv'd me, is now a dead corpse, to which I am not permitted so much as to pay funeral rites. Yet, my sustainer and preserver, nay, I will add father; where-ever I am confin'd, I will make just libations with my tears, and pay these offerings: here-with she pluck'd off her hair, and threw it on the floor. Theagenes entreated her to spare her self and be pacify'd; yet she went on with her complaint. To what purpose should I now live, what hope is left? my guide in this strange land, the staff of my pilgrimage, my leader to my native soil; he that performed the office of parent; my adviser in distress, the repeller of my misfortunes, the anchor of my hopes, Calasiris, is gone. While she utter'd these lamentations, Theagenes wept apart, and restrain'd as much as he could his grief, in pity to his mistress. By this time Achemenes arriv'd, and finding the door lock'd, ask'd the door-keeper the reason: when he knew 'twas by his mother's order, he went to the door, where he heard Chariclea lamenting, and look'd through the chinks into the chamber. Again he enquires of the door-keeper; who said, she suppos'd they were two

strangers brought in thither by his mother. He then stoop'd down again, to try if he could know them. Chariclea he knew not, yet was taken with her beauty; which he thought how great it was when not disguis'd with grief. From admiration he falls into love. As for Theagenes, he could but guess at him. While he was thus intent, Cybele returns, having told all to her mistress concerning the young couple; commending that good fortune that had better crown'd her desires, than the wisest councils could have done; to plant the person she lov'd in the same house with her. Having thus inflam'd Arsace with desire of seeing Theagenes, she yet with-held her, being disorder'd with want of sleep, till she had rested, and would appear with better advantage.

Leaving her thus satisfy'd, and in good expectation of the event, and resolv'd on what method to take with the strangers, she return'd. What is it, son, said she, that you so curiously enquire after? what strangers are those within, (said he) and from whence? I may not inform you, said Cybele, nor must you tell what you know, nor converse with the strangers. He obey'd his mother, suspecting Theagenes to be reserv'd for Arsace's service; but is not this the person (said he within himself as he departed) who was rescued from me by the Bessians, when he was deliver'd to me by Mitranes, to conduct him to Oroondates, who was to send him to our great king? in which attempt my life was in danger, and I only escaped of those that guarded him? do my eyes deceive me? I have heard also that Thyamis is arriv'd, and has fought in single duel with his brother for the priesthood. It is certainly the same person. But at present I must conceal the discovery,

and observe Arface's proceedings with the strangers. These were his private sentiments. Cybele in the meantime entering in upon them, perceiv'd what had past for although at the opening of the doors they endeavour'd to compose themselves, yet they could not conceal their grief from the subtle old lady; their cheeks being still moist with tears. She therefore cry'd out, O my dear children, why are you thus grieved? when you ought to rejoice, and congratulate your good fortune: the most excellent Arface contrives all things for your satisfaction; and has consented that to-morrow you shall be brought into her presence: wherefore you must put away these childish lamentations; it is meet for you to compose your selves, and be obedient to her pleasure. The death of Calasiris (said Theagenes) raised this sorrow, in whom we have lost a father's protection. You trifle, said Cybele; Calasiris was but your personated father, and is expir'd, according to the laws of age and nature. All things are restored to you in one person; riches, pleasures; adore Arface as your good fortune. Only be rul'd by me in what manner you are to approach her (since she has so commanded) and what measures you must take in what she shall command. You know her spirit is great, as being elevated by quality and beauty, and such as will not bear contempt, in any thing that she shall enjoin.

While Theagenes stood silent, as conjecturing the flagitious meaning, the eunuchs entred, bringing in golden chargers, the remains of the royal banquet, that exceeded in cost and delicacy: when they had set them on the table, saying, that their lady, in honour to the strangers, had so commanded, they departed: yet, to omit no part of their office, they first tasted of every

dish. The same was done in the evening. The next morning the same eunuchs coming to Theagenes, said, you are call'd for (O happy man) by our lady, and we are commanded to bring you into her presence: go therefore, to enjoy that happiness which is permitted to very few, and to those very seldom. He paus'd a while, and then unwillingly rising up, am I only commanded to go, or my sister here with me? only you at present (said they) she being afterwards to come by her self. There are now certain Persian nobles with Arsace: it is her manner to speak with men apart, and with women afterwards apart also. Theagenes bowing, said softly to Chariclea, these things are neither honest, nor their meaning unsuspected by me: when she whispered to him again, that he ought not to disobey, but seem willing to perform her pleasure in all things, he follow'd them forth. When they told him after what manner she was to be accosted; how he ought to adore her at his entrance, he answered nothing. But going in, and finding her seated on a tribunal, adorn'd in a purple robe, embroider'd with gold, bracelets on her arms, and a rich tiara on her head, the guards standing round, and the nobles seated on each side, his mind was not moved in the least; but as forgetting what was agreed on between himself and Chariclea, his spirit was the more exalted against the pride of this Persian pageant. Therefore, neither bending his knee, nor adoring her, with an erect countenance, he said; save you, Arsace, of royal blood. While those that were present were enrag'd, and murmur'd at Theagenes's audacious entrance without the usual adoration. You must excuse him, (said Arsace smiling) as a stranger to our customs; and as a Grecian, prejudic'd against them.

Withal, she put off her tiara, though much prohibited by the attendants; for this is the Persians way of returning respect to them that salute them. When, by her interpreter, (for though she understood the Greek tongue she could not speak it) she had bid him be of good cheer; to demand any thing he needed; beckning to her eunuchs, she dismiss'd him. He was attended forth by the guards, among whom, Achemenes, having here seen him again, knew him more exactly; and suspecting the cause of the extraordinary honour done to him, yet conceal'd his thoughts, resolving within himself what to do. Arsace continued to receive the Persian nobles and magistrates with such magnificence, pretending respect to them, while the true cause of her holding the banquet was to have discourse with Theagenes; to whom she not only sent the choicest dainties, but richest presents, tapestrys and carpets of divers colours, wrought at Sydon and Lydia. She likewise sent servants to attend them; a young maiden to Chariclea, and a youth of Ionia to Theagenes: very much urging Cybele to finish her design with celerity, for that she could no longer sustain the violence of her passion: nor was she negligent in trying all ways to compass Theagenes. Indeed she told him not Arsace's desire in express words, but with circumlocution gave him to understand; magnifying the bounty of Arsace towards him; setting before his eyes not only those beauties which appear'd in her, but likewise those that were conceal'd: then she extoll'd her humour, that was affable and obliging, and the esteem that she had for youths of noble expectation. In short, she made trial by all she said how he stood affected to the delights of Venus. Theagenes acknowledg'd her bounty to-

wards him, her love to the Grecian customs; and on all accounts return'd her thanks and praise: but for the drift of her wiles he seem'd to take no notice. The old lady therefore was stung, to think that he understood her intention, but despis'd and repell'd her attempts. She knew Arsace would bear no longer delays, but exact performance of her promise; she therefore put her off with pretences, sometimes saying that the youth was timorous, and sometimes that ill accidents had happen'd. When therefore the fifth and sixth days were past, in which Arsace had again call'd Chariclea to her, and, to gratify Theagenes, treated her with all imaginable courtesy, she was forced to speak more plainly with Theagenes; to tell him her lady's passion, assuring him of ten thousand advantages if he assented. Why are you (said she) so averse to love? a youth so beautiful, in the spring of his age, belov'd by an equal beauty, yet esteems not the good fortune: especially when no danger attends, the husband being absent, and I (who have bred her, and know all her secrets) having the management of the affair. On your own part, there can be no impediment, having neither mistress nor wife. Though many have despised even these considerations, and thought they did not therein wrong their domestick concerns; but took the opportunity at once of making their fortune, and enjoying their pleasure. Lastly, she mingled threats with arguments; saying, that the most obliging women conceive the greatest displeasure, when disappointed, and severely revenge the neglect. Think with your self, that this lady is a Persian, and of Princely blood, as you have acknowledg'd; with what power she is vested; so that at her pleasure she may reward her favourites with

greatest honours, and punish those that disoblige her. For your part, you are a stranger here, deserted, and have none to succour you. Take pity both on your self and her. She is worthy of your compassion, since you were author of her pain, and it is for you she languishes. At least, fear a lover's rage, and beware of that revenge which follows contempt. I have known many of your temper, who have repented too late.

I have greater experience in these matters than you: these hairs are grown grey in the employment; but so obstinate and incorrigible a youth I never yet met withal. Then turning to Chariclea (of necessity indeed she hearing all this discourse) and do you, daughter, (said she) advise this brother of yours, though I know not if he deserve that title. This business will also turn to your advantage; you will be never the less lov'd by him; you shall have all honours conferr'd on you; be made as rich as you please, and advanc'd to a most honourable marriage. These things are to be wish'd for by happy persons, not by the destitute, and strangers. But Chariclea, looking angrily and earnestly upon her, it were to be wish'd, said she, on all accounts, that Arsace suffer'd under no such passion, at least that she could moderate her desires; but since humanity is liable to such frailty, and that she is over-power'd, I would my self counsel Theagenes not to refuse, if it may be with safety; lest it come to light, by some accident, to her undoing, by the deputies knowledge of it. Cybele leapt forth at these words, kissing and embracing Chariclea; well spoken, daughter, (said she) this is agreeable to nature, that you, who are a woman, should pity the sufferings of a woman, and take care for your brother's safety. But on this account there is no rea-

son why you should fear, since the sun himself shall not be privy to it. Desist at present, said Theagenes, and give us a little time to deliberate. Cybele immediately went out. O Theagenes, (began Chariclea) the Gods give us such successes, as bring with them greater misfortune than the happiness: which since it is so, it is the part of prudence to make the best of bad circumstances. Whether or no you resolve in your self on this thing I know not, but if you think the proposal dishonest and unworthy, feign a compliance, and sooth the impatience of the barbarian with expectation, lest she determine something fatal against us. 'Tis probable that a little time (if you can delay her hopes) will afford us some remedy. But, O Theagenes, take care lest the contemplation betray into a desire. To which Theagenes answer'd, with a smile, neither have you in your distress escap'd that female distemper, jealousy. But know that I cannot so much as dissemble, or make a pretence in such an affair; to act or say, in unlawful things, is alike to generous minds. If Arsace despair, there will be, at least, this advantage in it, that we shall no more be troubled with her solicitations. But if I must suffer, both my past fortune, and temper of mind, have inur'd me to bear what shall be put upon me. Chariclea said no more, only desir'd him to take notice into what mischief they must inevitably be brought.

While they were thus taken up, Cybele having encourag'd Arsace to good hope, for that Theagenes had express'd so much, return'd to the apartment; where passing over that night in civilities to Chariclea, whom also she made her bed-fellow; next morning she again ask'd Theagenes, what he resolv'd? when he manifestly refus'd her, and bid her expect no such compliance:

she return'd sorrowful to Arface. When she had told her Theagenes' cruelty, Arface push'd her forth headlong, and running into her closet, threw herself on her bed, tearing her clothes and hair. Achemenes had no sooner spy'd his mother coming forth sad and weeping, but he ask'd her the reason; if any mischief had happen'd, and any ill news disturb'd her lady? if Oroonates had lost the battle? and many more such questions. You trifle (said she) and so went on. He nevertheless intermitted not, but taking her by the hand, begg'd her to acquaint her son with her trouble: she therefore permitting him to lead her, went into a private part of the garden. I would, said she, to no other person discover my lady's sufferings; but since her life is at stake, and I know her fury will return upon my head, I am compell'd to speak: if possibly you can contrive any help for her that brought thee into the light, and nursed thee with these breasts. She is desperately in love with a certain youth; her passion is invincible; and after hopeful expectation, both she and I have found our labour frustrated. From hence proceeded these manifold favours express'd to the strangers. But since the foolish youth is intractable, I fear she will not live, and know my own death to be certain. This is the distressed estate of our affairs. If you can give any relief, do it quickly; if not, prepare your mother's funeral. But what reward shall I have, mother, said he; for it is not seasonable to tell you at large how far I can be serviceable, whilst you are in this disorder, and almost expiring. You shall have whatever you will desire, said Cybele: You are already made, on my account, her chief cup-bearer: if there is any further preferment which you would have, demand it: the riches

shall be without measure which you shall have, if you preserve her. I neither ask preferment nor wealth, said he; let her only give the maid, who is call'd the sister of Theagenes, for my wife, and all things shall succeed to her desire. I am passionately in love with the virgin: wherefore our lady labouring with the same passion, will more readily gratifie my desires, especially for so great a service. Doubt it not, said Cybele; besides, I may privately prevail with the virgin on your behalf. But tell me, what method do you propose? I shall not tell it, said he, till my lady has promis'd me with oath; nor do you till then attempt any thing with the virgin; lest by precipitance you destroy all, she being, as I perceive, of a great spirit.

Hereupon she return'd to Arsace, and throwing herself at her feet, desir'd her to take comfort, all things shall do well, only be pleas'd to call my son Achemenes into your presence. Let him be call'd, said Arsace; but take care you do not again deceive me. Achemenes therefore enter'd; and when Arsace, in express words, had sworn to him, that he should marry the sister of Theagenes: then, said he, trouble not yourself, your authority over Theagenes is absolute, let the slave take care how he behaves himself to his mistress. How mean you, said she? when she had thus ask'd, he told her all that had past; that he had been taken, and was her captive and bond-man, by right of war: that Mitranes had sent him to him, to send him again to Oroondates, who was to convey him to the king: that he was rescu'd from him, on the way, by the Bessians and Thyamis: that he hardly escap'd with life: and in confirmation of all, produc'd before Arsace the letters of Mitranes. If there were need of farther argu-

ments, Thyamis should confirm it. Arface hereupon was a little reviv'd, and going from her apartment to the presence-chamber; where she was wont, on her tribunal, to determine publick affairs: she commanded Theagenes to be brought before her. When he was brought, she ask'd him if he knew Achemenes, who stood by him? he confessing it; she farther ask'd, if he had taken him prisoner? Theagenes acknowledging that also; you are therefore my slave, said she, and must be at my disposal. I betroth your sister to Achemenes; who not only for his mother's, but for his own services deserves highly from me: I should only so far defer it, till the requisite preparations for the nuptials can be made. Theagenes was herewith struck, as with a thunder-bolt, yet resolved not to contradict, but cunningly decline her fury. O madam, said he, we are obliged to the Gods, that since we are born of noble blood, we have yet the comfort in our misfortunes, to become your servants: to you, who exercise such courtesie towards strangers. But for my sister, since she was not your captive, she cannot be made to serve; yet she has resolv'd in all things to obey; do therefore what you shall judge to be right. You shall be plac'd, said Arface, among the waiters on our table, and learn the art of cup-bearing, to practise the royal service before-hand.

They went forth from her presence; Theagenes with a thoughtful countenance, Achemenes receiving him with scoffs: behold, said he insulting, that you, who lately were so insolent, who thought your self the only free man, who disdain'd to bow your head, and pay reverence, what you are now come to. Arface in the mean time sending the rest away, said to Cybele alone, now Cybele tell this proud youth, that if he will

submit to our pleasure, he shall have his freedom, and live in wealth and plenty; but if he continues obstinate, I will use him like my slave, and impose on him the vilest service and punishments. Cybele came to him with the commands of Arsace, adding also to her words what she thought convenient. Theagenes asking a little respite, said to Chariclea apart; O Chariclea, our affairs are at an end; every cable, every anchor of hope is cut off; our very liberty is now taken away; we are servants to barbarians, and doom'd to suffer whatever they will impose. Yet even these things were tolerable, but Arsace has promis'd you in marriage to Achemenes, the son of Cybele; which shall either never be, or at least seen by me while I am master of a sword. But what is to be done? what contrivance can be found to free me from the detested embrace of Arsace, and you from Achemenes? yet methinks I have a sudden thought, as necessity is fruitful in invention: then turning to Cybele, tell your lady, said he, that I desire to speak with her alone, and in private.

The old lady imagining Theagenes to have consented, ran to Arsace; and being commanded to bring him after supper, she accordingly did so: commanding the attendants to leave their lady to her rest, and clear her lodgings, she brought Theagenes into her bed-chamber. The rest of the apartments were all made dark, her bed-chamber only had a lamp in it.

Cybele would have withdrawn her self, but Theagenes forbid her, saying, that she must be present; I know that she is good at keeping secrets; and with that, taking Arsace by the hand; O lady, said he, I from the first deferr'd your commands only till I might

with safety obey you: but now, since fortune, by particular favour, has declar'd me your servant, I am much more forward to obey you in all things. Whereas therefore you have promis'd me many courtesies, I beg but one instead of all, that you would revoke the marriage of Chariclea and Achemenes: for, not to mention other things, it is unfit that she, being of noble birth, should be wedded to a servant. Otherwise, I swear by the brightest of deities, the sun, that I will never comply with your demands; and before I will see any violence offer'd to Chariclea, I will die by my own hand. You cannot but think me willing to gratify you in any thing (said Arsace) who am ready to deliver up my self to you; but I have already sworn to give your sister to Achemenes. It is well, madam, said he; give him my sister if you please, but her whom I make love to, who is my betrothed, and indeed my wife, you neither will, nor can bestow upon him. How say you! cry'd Arsace: the matter answers it self, said he, for Chariclea is not my sister, but my spouse; wherefore you are freed from your oath: this you may also confirm, whensoever you shall be pleas'd to perfect the nuptials between her and me. Arsace was stung with jealousy to hear that Chariclea was not his sister, but his spouse: yet be it as you will, said she, we shall make Achemenes amends by some other match. I shall likewise answer your desires, said Theagenes, when you have null'd this promise. With these words he bowed, as to kiss her hand, but she stooping, receiv'd the salute upon her lips: Theagenes then took leave of her. As soon as he could, he acquainted Chariclea with what had past, (who heard him not without some jealousy) how all was compass'd

by one means; the nuptials with Achemenes broken, time gain'd to divert the solicitations of Arface; and what would crown all, that Achemenes would put things into commotion, enrag'd at his disappointment, and to see me preferr'd to him in the favour of Arface: that nothing would be conceal'd from him, his mother giving him the intelligence: for I took care, for that reason, to have her present, as also for a witness of our conversation. It is to be expected (added he) that Achemenes will lay snares for Arface: a slave by birth (who have a natural inveteracy against their superiors) especially being injured, and defrauded of her promise; seeing also others preferr'd before him, and being conscious to her practices, so that there is no need of forg'd inventions, there being sufficient grounds of truth to work upon.

Having thus spoken to Chariclea, and advis'd her to take some hope, he was the next day brought by Achemenes to minister at the table: for this was enjoyn'd by Arface; and he was cloath'd in the vestment which she sent him, adorn'd with golden wreaths, bracelets, and gemms. While Achemenes offer'd to shew him the manner of his office, Theagenes ran to the side-board, where the golden cups stood, and taking one up, I have no need of teachers, said he, but I will serve my own lady after my own way. Fortune has well oblig'd you, to be skill'd in such offices, but nature and occasion shall instruct me what is to be done: then filling the cup, he bore it to Arface in a graceful manner. This draught more pleas'd her than usual, at once sipping of the bowl, and fixing her eyes on Theagenes, drinking deeper of love than wine. Achemenes was doubly wounded, fill'd at once with rage and emu-

lation, so that Arface herself perceiv'd his frown, and heard his murmurings to the standers-by. When the banquet was done, I have one favour to beg, said Theagenes, that you would please, madam, to order me always to perform my office in this robe. Arface consenting, he resum'd his own dress, and went forth: Achemenes went along with him, upbraiding his insolence, and urging, that his mistress excus'd his first neglect, as being ignorant, and a stranger; but that for the future she would not suffer it. This, says he, I tell you as a friend, and one whose sister, by my lady's promise, is to be my wife; with many more things to this purpose. But Theagenes, as not hearing him, went forward, with his eyes fix'd on the ground, till Cybele met him, as she was returning to lay her lady on her bed in the heat of the day. Seeing her son disturb'd, she demanded the reason. This young stranger, said he, is preferr'd before me, for the beauty of his person, and officiates in my stead; and this not without contempt of us that formerly had the honour.

But these matters we shall at another time have leisure to discourse; in the mean time, mother, I desire to solace my grief by marriage with Chariclea. What marriage, son, said Cybele? you seem to me concern'd for light troubles, and yet neglect greater: you shall not now have Chariclea for your wife. What say you? answer'd he, am I not worthy to marry my fellow servant? for what reason, mother? for my sake, said she, and my too great fidelity to Arface: for after my preferring her to my own safety, and serving her pleasure, this stranger at his first admission into her chamber, was so much regarded, that he immediately prevail'd with her to break her oath to you; and to consent that

Chariclea should be wedded to him, and not with you ; she not being his sister, but his mistress. Has she promised him, mother ? she has, my son, in my presence and hearing ; and will accordingly celebrate their nuptials in a few days : but for you she designs another match. Achemenes at this sighing deeply, and wringing his hands, said, I shall render the marriage fatal to them all ; only do you assist me, by delaying the nuptials for a time : and if any enquiry be made after me, say that I remain sick in the country. The stranger calls his sister his spouse only to break off the marriage with me : though if he should embrace, kiss her, or sleep with her, I shall never believe but she is his sister. This business belongs to my care, and to the Gods, whose honour is violated.

Thus spoke he, being at once incens'd with jealousy, love and disappointment, (which things are sufficient to make a person troublesome, that were not barbarous) not weighing his resolves by reason, but taking the first heat, he mounted an Armenian courser, that belong'd to the deputy, and posted away to Oroondates, then mustering a great army at Thebes, against the Æthiopians ; collecting all manner of strength for the enterprise, and now ready to march.

THE
ÆTHIOPIAN
HISTORY.

THE EIGHTH BOOK.

FOR when the King of Æthiopia had by stratagem defeated Oroondates, and obtain'd the half of what they contended for, making himself master of Philae; he at last reduc'd him to those shifts, that he was forc'd to retreat by stealth, and in disorder. The city Philae is situate on the Nile, a little above the cataracts; and distant from Siene and Elephantina about twelve miles and a half. This city being formerly taken, and possess'd by Ægyptian out-laws, drew on a contest for the same between the Ægyptians and Æthiops. The Æthiops pretending the borders of Æthiopia to stretch as far as the cataracts; and the Ægyptians lay claim to it, on account of their out-laws inhabiting there. This city was successively in the power of the one or other, according as they could soonest attack it; but at this time it had a garrison of Ægyptians and Persians. The Æthiopian King, by embassy, demanded Philae of Oroondates, and the precious mines of Smaragdus: which being deny'd, he commanded his legates to go a few days journey before him, say-

ing, that he would follow after, when he had made preparations, but acquainted none whither he intended. When he suppos'd the legates to be arriv'd at Philae, where they were to lull the inhabitants into security, under pretence of coming to make a peace with them, he himself came suddenly upon the city, and beat out the guards, who were not able to hold out against the number of the enemy, and engines, with which they batter'd the walls, with no damage at all to the townsmen.

Achmenes finding Oroondates troubled on these accounts, gave him yet farther disturbance, by his sudden and uncommanded arrival. Asking therefore if any thing were amiss with Arface, or his family; he answer'd, that there was, but he would tell him in private. When the company were dismiss'd, he unfolded all; how Theagenes, taken prisoner by Mitranes, and sent to him, to be again convey'd to the King their master, being a handsome youth, and fit for court service, was rescu'd by the Bessians, who also had kill'd Mitranes: he then proceeded to the affairs of Thyamis, and in the last place told the love of Arface for Theagenes; his residence in the palace, and honours conferr'd upon him; but that as yet perhaps there was nothing unlawful committed, the youth being averse to her desires. However, it was to be fear'd, that he would be won in time, unless he sent speedily to bring him to Memphis, and wholly cut off the intrigue of Arface. That for this very reason he hasten'd and came secretly to him, out of respect; not being able to conceal his injury from him.

As with this discourse he inflam'd Oroondates with jealousy and revenge, so on the other side he fill'd him

with love of Chariclea, of whom he next inform'd him; extolling her beauty with divine praises; that never was her equal seen, nor ever should be; that all his concubines were nothing in comparison of her, not only those he left at Memphis, but also they that followed his camp. Many more things he added, thinking, that though Oroondates should enjoy Chariclea, yet, after some time, he should, for this discovery, receive her for his wife. Thus was the deputy thrown at once into the toils of rage and love. Wherefore without delay, calling Bagoas, one of his eunuchs, to him, (of great authority and trust) with fifty horse to accompany him, he sent him to Memphis, to bring Theagenes and Chariclea, as soon as he could find them.

He also sent letters: one to Arsace, of these contents.

Oroondates to Arsace.

‘**T**Heagenes and Chariclea, the two captive kindred and royal servants, you must send to me, to transmit them to the King; send them willingly, for otherwise they shall by force be taken away, for I give credit to Achemenes.’

‘**I**n Euphrates, the chief Eunuch at Memphis, he wrote thus:

‘**O**F your negligence in my affairs at home you shall hereafter give an account; at present deliver the two Grecian strangers to Bagoas, whether Arsace be willing or not. Otherwise I have sent or-

‘ders that you be brought bound to me, and discharg’d
‘from your office.’

Bagoas therefore, according to command, went with the letters signed with the deputy’s own seal, that at Memphis they might give him the better credit, and more easily deliver the strangers to him. Oroondates in the mean time set forward against Æthiopia, commanding Achemenes to follow him; who knew (though no mention was made thereof) that he was kept in custody till the truth of what he had informed were known. These things passed at Memphis. In the mean time Thyamis (while Achemenes was upon his way to Oroondates) having in full power receiv’d the office of high-priesthood, an office of first rank in the city, and perform’d all rites belonging to the funeral of Calasiris, to the utmost term of the appointed time, he then called to mind Theagenes and Chariclea: for now it was permitted to him, by the pontifical law, to converse with strangers. Therefore, upon enquiry, finding that they were carry’d to the deputy’s palace, he forthwith demanded them of Arsace, alledging that they belong’d to him upon many accounts; that his father Calasiris, on his death bed, committed them to his care: giving her thanks that she so courteously treated the strangers, during his confinement to the temple: but however, that he was obliged to remand the pledges left to his trust. I wonder, reply’d Arsace, that while you acknowledge my humanity, you condemn me at the same time of inhospitality, in supposing me not able or willing to provide for the strangers. Not so, said Thyamis, I know they may live here in greater plenty than with me, provided they are so con-

tented. But since they are of noble race, and have run through changes of fortune, and still are wanderers nothing can be so desireable to them as to recover their kindred and country. In which, that I might be assisting to them, my father left me his charge, beside many other obligations of friendship between us.

You do well, said Arface, to urge your right, by which you will sooner prevail with me, than by force. Have you then dominion over them, said Thyamis by what means? by right of war, reply'd she, which made them my captives, and consequently my slaves.

When therefore Thyamis understood that she spake of Mitranes; O Arface, said he, it is not now war but peace; as that brings into bondage, this should set at liberty: besides, war and peace should be judg'd not by the name, but reason and constitution. How can it be creditable or profitable to you to detain the strangers?

Arface could no longer contain; but that happen'd to her which is usual for lovers, while they think their sentiments conceal'd, they have modesty; but when discover'd, they lose all sense of shame. She therefore suspecting that Thyamis perceiv'd her passion, made no account of his priestly dignity, but casting off the modesty of her sex, told him, that what he had done against Mitranes should not pass unpunished; for the time should come when Oroondates would call his murderers to account. For the present I will not dismiss my vassals, though in a short time they shall be sent to the king my brother. Wherefore leave your idle reasonings of right or wrong, with them that have authority, and depart willingly from our palace, lest you be compell'd by force. Thyamis therefore went

forth, calling the Gods to witness, and affirming that these things could come to no good issue; resolving to acquaint the city herewith, and call in their assistance. Arface retir'd to her chamber, calling Cybele to her, to take counsel of what was to be done. She had now some suspicion of Achemenes his absence; and when she ask'd Cybele about it, she fram'd divers excuses, affirming any thing rather than own his departure to Oroondates. Yet she did not altogether impose upon her, the length of time creating mistrust. What shall we do, Cybele, said she? or how shall we work ourselves out from the streights that encompass us? my desire is not lessen'd but encreas'd by denial. The youth grows more obstinate and intractable than ever. He has hitherto fram'd delays, but now he flatly denies me. And that which more troubles me, is lest he should likewise apprehend what I suspect of Achemenes. For Achemenes much disturbs me, being gone to Oroondates, to perswade him of what he knows or conjectures; if I could but see Oroondates, one tender word or tear from me would overcome him. But I am afraid, lest before I enjoy Theagenes, or can see Oroondates, he should determine concerning me. Wherefore, Cybele, turn every stone, try all your art with the young man, since you see our affairs are brought to the last exigence: for you must imagine that when I despair for my self, I shall spare no other person. Therefore take advantage of your son's endeavours, for I cannot conceive how you can be ignorant thereof. As for my son, madam, or my fidelity to you, you shall find that you censure falsely. Wherefore, since you so negligently pursue your love, you must not lay the blame on others: for you exercise

not the authority of a mistress with him, but the submission of a slave. Which method perhaps was discreet at first, but since he is obstinate, you should make him feel your power, and constrain him, by torments, to obey your pleasure. It is the manner of youths to despise when they are courted, but to submit on compulsion: wherefore, he will do that by punishment, which he refus'd on entreaties. You seem to speak rightly, said Arsace, but how can I endure to see him chastiz'd? You are too tender, replied Cybele, as though he would not by light chastisement be made to embrace pleasure; and for your part of the suffering, you will be rewarded with your utmost wishes; but if you cannot bear the spectacle, deliver him to Euphrates, to be scourg'd as for some fault, which you may hear though not see; and if you find him change his mind, you may at pleasure put an end to his chastisement.

Arsace suffer'd her self to be perswaded; for love, when despis'd, spares not the object, but turns kindness into revenge. Calling therefore the chief eunuch to her, she gave him orders accordingly. He being by nature envious, and possess'd with inveteracy against Theagenes, for what he had seen and suspected, immediately threw him into bonds, and afflicted him with stripes and hunger. The place was dark where he kept him, and though he knew the cause, he dissembled, often asking Theagenes the reason; who gave him no answer; wherefore he daily renew'd his punishment, and more severely than Arsace intended: tormenting, and suffering none to come to him beside Cybele, who perpetually visited him, pretending to commiserate his condition, on account of their former acquaintance, but indeed to find if he were to be wrought upon by the

tortures. He shew'd himself more a man, more resolute than ever, yielding his body to punishment, triumphing in his misfortune, that gave proof of his love to Chariclea, and saying, that all was well with him if she did but know his constancy; continually calling her his light, his life, and soul. When Cybele perceiv'd this, (contrary to the will of Arface) she gave command to have his torments encreased. Neither thus did she hope for success, but the last means were to be try'd when affairs were desperate; she expected that Oroondates, when he should hear of it, would take revenge on Achemenes. She fear'd lest Arface, when her passion was discovered, would lay violent hands on her self, and that consequently it were impossible for her to escape; wherefore, if things came to the worst, she resolv'd to involve all together in the same fate.

Returning therefore to Arface, we lose our labour, madam, said she, he is still more resolute and obstinate, having always Chariclea in his mouth, and solacing his sufferings with her name. Let us therefore cast forth our last anchor, and remove this obstacle to our endeavours: if he shall once know that she is dead, he will of course admit your kindness, despairing of his former love.

Arface catch'd at what she said, being before enrag'd with jealousy; you advise well, said she, I will take care to have her dispatch'd: but whom shall we get to perform this? for though the power be in your own hands, yet the Persian laws forbid to put any to death without the judgment of the magistrates. You must therefore contrive to lay some crime to her charge: yet if you think fitting (for I would run any hazard for your

fake) I will attempt her life by poison. Arface approv'd hereof, and commanded her to do it. She therefore immediately went about it; and finding Chariclea in tears and lamentations, not only so, but contriving some means to dispatch her self, (for she now understood what Theagenes suffer'd, though Cybele had long kept her in ignorance, framing divers excuses for his so long absence) fond maid, said she, will you never give over afflicting your self without reason? Theagenes is well, and shall come to you this evening: my lady was angry for some mistake that he committed in his office, and caus'd him to be shut up, but this day he will be releas'd, which I also entreated of her; for to day she is to celebrate a certain festival, after the manner of her country. Rise therefore, compose your self, and now take some repast with me. What reason have I to believe you, said Chariclea? for it has been your continual practice to deceive me. I swear by the Gods, answer'd Cybele, that this day all things shall be well with you, and you shall be freed from all your cares: only do not before destroy your self having now fasted for so many days: taste therefore of what is now set before you. Chariclea obey'd her, though not without suspicion; but partly assenting to her oath, and partly for joy of what was told her: for the mind easily believes what it earnestly desires. She therefore sat down to eat. While the attendant fill'd the wine, Cybele beckon'd to her first to give the cup to Chariclea and after to her self. But the old lady, before she had drank to the bottom, spilling the rest, began to storm, and looking sternly upon the waiter, was immediately inflam'd, and seiz'd with convulsions.

Chariclea was fill'd with horror, and endeavour'd to lift her up; she likewise call'd the assistance of them that were present; for the mischief seem'd swifter than an arrow, the poison being of so strong a tincture, as to destroy the youngest and strongest constitution; but in a feeble and old body it dispers'd it self in a minute through all the vitals. The convulsions now remitting, she lay motionless, a blackness over-spreading her skin. Though, I suppose, her rage, for being deceiv'd, gave no small help to the ferment. For even now, breathing her last, she did not intermit her frauds, but partly with sighs, partly with broken words, perswaded them that Chariclea had poison'd her. At the same minute that she gave up the ghost, Chariclea was brought bound to Arsace. She therefore demanding whether she had procur'd the poison, and affirming that if she deny'd, tortures should force her into confession, Chariclea became an unwonted spectacle to the beholders. For without any meanness of spirit, or concern in her face, she enter'd smiling into her presence, partly out of conscience of her innocence, and partly for joy that she should not survive Theagenes, if he were dead; and also because the death which she design'd to perpetrate on her self, was now to be perform'd by other hands. O princess, said she, if my Theagenes live, I am guiltless of this action; but if he be dead, there is no need of calling council, or inflicting tortures, you may spare your self that trouble: you have me here who destroy'd the person that bred you up, kill me therefore without delay. You can do nothing more grateful to Theagenes, who has resisted your impious solicitations.

Arsace was enrag'd hereat, and commanded her to

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be struck: carry, said she, this victim, bound as she is, to let her lover see how gloriously she returns his constancy; command Euphrates to load her all over with chains, and leave them together, till the Persian magistracy shall be assembled to morrow for her condemnation. By this time the maid that serv'd the wine was brought in: she was an Ionian slave, and the same that by Arsace was appointed to wait on Chariclea. Whether therefore she was mov'd with kindness to her, or by divine impulsion, she sigh'd and wept most bitterly. O wretched creature, said she, and void of all crime! the standers-by wondring at this, and urging her to speak plainly, she confessed that she herself gave the poison to Cybele, having receiv'd it first from her, to administer it to Chariclea: that, whether it was through concern at so unwonted a practice, or whether mistaking the signs of Cybele, ordering to minister first to Chariclea, she changed the cups, and gave the poison to the old lady. She was therefore led to Arsace, as thinking she should please her in clearing Chariclea. But when she had given her this account, Arsace commanded her also to be taken into custody, as an accomplice in the fact, and to be kept for the next day's session. She also summon'd the Persian magistrates, by messengers, to be ready. When therefore they were sat, early in the morning, Arsace gave in her accusation, telling all that had past, condoling also with tears, the loss of the person that bred her, who was dearer to her than her life; appealing to the judges with how much courtesy she had treated the stranger, who in return had done her such injury. Chariclea answer'd nothing to the charge, but confess'd the crime, affirming that she gave the poison, adding also that she would

likewise have taken off Arface, had she not been prevented. For having told her resolutions over-night to Theagenes, and conferr'd with him, she resolv'd to undergo any manner of death, to depart from a life so full of trouble, of implacable fortune, and endless wanderings; she there bid him her last farewell. The bracelet and jewels, with the rest that were expos'd with her, which she always secretly preserv'd, she now placed next to her body, carrying, as it were, with her the rites of her funeral. She therefore own'd every crime that was alledg'd, and more than were charg'd. For which reason the judges hardly forbore from inflicting the utmost tortures, after the Persian manner; yet moved with her youth and beauty, they only sentenc'd her to die by fire. She was therefore seiz'd by the guards, and hurry'd forth beyond the walls, the beadle continually crying out, that it was for poison that she suffer'd; a vast multitude from the city following them. Some of them had seen her led to trial, others, by reason of the rumour spread all over the city, came to have a view of her. Arface was also present, and sat a spectator on the wall: for it would have troubled her not to have beheld Chariclea suffer. When therefore the officers had rais'd a great pile, and set fire to it, Chariclea begg'd respite from those that led her, saying, that she would of her own accord ascend the pile. O sun and earth (she cryed out) O powers above, and you that below take vengeance on wicked souls, you are witnesses that I am innocent of all that is laid to my charge. But that I myself willingly submit to death, for the intolerable troubles which I sustain. Receive me therefore with favour. However, take vengeance of this Arface, for whose crimes I suf-

fer; she is an adulteress, and does this to deprive me of my husband. When she had thus spoken, the people shouted, some saying, that she should be reserv'd for another trial, others endeavouring to rescue her; in the mean time she ascended the pile, where for a long while she stood unhurt, the fire rather circling about, than approaching her, serving only to make her beauty more conspicuous, and adorning the pile, as it were a nuptial bed. She passed from one part to another, admiring at what happen'd, and tempting death, but in vain, for the flame still turn'd off from her. The officers, in the mean time, omitted nothing on their part; Arsace also beckning to them from the wall to do their duty; wherefore they heap'd on more combustible matter. Neither could they thus prevail. The citizens were troubled, thinking there was some divine assistance, and cry'd out, that she was innocent. Several approaching to the pile took off the torturers, Thyamis beginning, and encouraging the people thereunto, (for the clamour had now brought him abroad.) Being therefore desirous to deliver Chariclea, they durst not themselves approach the fire, but call'd to her to come out; for that there could be no danger for her to leave the fire, who had continu'd therein without hurt. She hearing this, and judging her self to be preserv'd by divine providence, would not be ingrateful, and refuse their favour: she therefore leapt down from the pile. As the multitude for joy and amazement shouted out, Arsace, not able to bear it, ran down from the walls through a little gate, and with a strong guard of Persians laid hands on Chariclea. Then looking sternly upon the people, are you not asham'd, said she, to rescue from punishment a woman that is a witch and

poisoner by her own confession? while you give her aid, you do violence to the Persian laws; to the judges, deputy, and king himself. You are mistaken, in imputing her delivery to the Gods: will you not come to your senses, and find that this is the effect of her witchcraft, in which she has such command, as even to restrain the power of fire. Assemble therefore tomorrow in common council, and you shall not only hear her confession, but also those of her accomplices, whom I have in custody.

Herewithal she led her away, herself going next to her, and commanding the guards to keep off the crowd. But the people were enrag'd, part of them had thoughts of resistance, part of them having still some suspicion of her witchcraft, and the rest fearing the power of Arsace. Chariclea therefore is once more deliver'd to Euphrates, and loaded with more irons; reserved for a second sentence and execution: but still blessing her fortune, in seeing Theagenes, and conferring with him about what had passed. For Arsace had so order'd it, out of malice, that the young pair might behold each others misery, and be mutually afflicted with each others sufferings: for she knew that the torment of the person lov'd, more affected the lover than the party that suffer'd. But it was by them esteem'd as an advantage, to see each others constancy. It was some relief to converse together, and comfort one another with the consideration, that what they endur'd was upon the account of truth and virtue.

After they had till midnight discours'd, in such a manner as was proper for lovers that were never more to talk together; they at last talk'd of the miracle that happen'd about the fire. Theagenes imputed it to the

kindness of the Gods, who shewed their indignation against the unjust decree of Arface; but Chariclea was doubtful. That accident, said she, seems to have come by divine providence; but to be reserv'd only for greater misfortunes, cannot proceed from the Gods, unless they have secretly decreed to give relief at the greatest extremity.

Theagenes advis'd her to think more honourably of the divine powers: be propitious to us, O ye deities, said he! was it a dream or reality, which now comes into my mind? it happen'd the last night but one; I know not how I came to forget it, but it now returns to my memory. The dream was a verse which Calasiris seem'd to expound. The words were these:

'Thee from the flame Pantarbe's pow'r shall guard.
'Strange force! but nothing to the Gods is hard.'

Theagenes now seem'd inspir'd, and leap'd forth as far as his chains would permit, crying, be merciful to us, ye Gods. For I further remember another oracle deliver'd to me by a like prophet (whether it were Calasiris, or some God in his form) containing these words:

'You with the nymph shall Æthiop reach, and be
'To-morrow from Arface's bondage free.'

That which concerns me herein, I understand; for those mansions of the dead under ground, seem proper to the land of Æthiopia: by the maid, I suppose, Proserpine is meant, with whom I shall inhabit; and my freedom from chains, my departure from this body.

But what can the rhyme contain concerning you, which consists of contradictions? for whereas Pantarbe signifies *fearing all things*, yet it commands not to fear the flame. Then, said Chariclea, continuance of calamities, my Theagenes, makes persons hope the worst in all things; for people usually accommodate their minds to their fortune: but I have better hopes of this prophecy than you. What if I am the nymph with whom you are to arrive into Æthiopia, after you have escaped from the bonds of Arsace? but how that shall be, is neither manifest nor credible to us, but to the Gods it may be possible: let them take care of that who gave the prophecy. That part which related to me you have already seen accomplished in my wonderful preservation. And though at that time I knew not that I carry'd my safeguard about me, yet I now understand that I did. Those precious things that were expos'd with me in my infancy, I have always accustom'd to carry conceal'd about me, to supply our necessities when brought to the last difficulty; but if death should overtake me, to answer the charge of my funeral. Amongst these, Theagenes, there are bracelets of great value, with Indian and Æthiopian stones, with a certain ring given by my father to my mother, in which is the stone call'd Pantarbe, set in a square, with sacred letters about it. It seems to have some divine virtue in it, by which it repell'd the power of the flames, preserving those that carry it, from any hurt. I conjecture, and know so much, by what was suggested by the divine Calasiris, who told me, that the same was expressed in the writings that were found with me. This seems probable, said Theagenes, by the deliverance that you have had; but what Pantarbe shall de-

send us from to-morrow's danger? for though it should still defend from the fire, it cannot give immortality; and Arface's malice will contrive some more violent means to destroy us. And would to Heaven that the same sort of death, and in the same hour, would dispatch us both! I should think this death but a release from all our sufferings. Take heart, said Chariclea, we have another Pantarbe promis'd in the oracle.

While they were employ'd in these considerations, each affirming, that the other's misery more afflicted them than their own: obliging themselves, by mutual oaths, to preserve their loves and virtue to death. It being now in the very dead of night, Bagoas, with his fifty horse, arriv'd at Memphis. When they had waken'd the centinels, and had given account of themselves, they were immediately receiv'd into the deputy's palace. Bagoas left his company without, to guard the house, to be ready for his defence, if any resistance were made. He himself, in the mean time, went a private way, easily forcing the doors, and commanding silence, to the place where Euphrates was, the moon not being yet quite set; finding him therefore in bed, he awaken'd him, who in disorder cry'd out, who are you? it is I, said Bagoas, command a light to be brought in. He therefore order'd the boy that waited on him, to bring in a taper, so as to disturb none of the rest. When this was done, and the boy departed, what mischief, said Euphrates, has occasion'd this untimely and unexpected arrival? there needs not many words, said Bagoas, read these letters, but before take notice of the seal, and know that Orcondates sent them; and that it is as much as your life is worth, not to perform what they import.

When Euphrates had run over the letters; as for Arface, said he, she will be sorry, having yesterday fallen into a fever, which still continues so violent, that there is small hope of her life. But for my part, I would not deliver these letters to her, though she herself ask'd for them; for I know she would destroy both herself and us, before she would send away the young pair. Know however, that you are come in good time to take them away, and must therein use your utmost endeavour. Take compassion on them, they having suffer'd a hundred tortures, unwillingly inflicted by me, but enjoin'd by Arface. They seem however of noble birth, and for the experience that I have had of them, of virtuous conversation. Having said this, he brought him to the prison, where Bagoas no sooner beheld them, though waited with watchings and torture, yet he was astonished at their stature and beauty. But they supposing that Bagoas was come at that silent time of the night, to lead them to a clandestine execution, were a little troubled. But soon recovering a cheerful countenance, they made it appear how little they were concern'd. Euphrates now coming up, and knocking out the wooden peg with which their irons were joined, take your sacrifice, Arface, he cry'd out: she thinks in night and darkness to conceal her horrid crime, but the eye of justice is sharp in discovering and bringing to light the deeds of darkness. Do you execute what you are commanded, and whether fire, sword, or water is determin'd against us, let us only have the same death. Chariclea desired the same. The eunuchs weeping, led them forth in their chains. When they were come out of the deputy's house, Euphrates staid there. But Bagoas, with his fifty horse,

having taken off their bonds, and left only what might secure, but not burden them; mounting them on several horses, and putting them in the middle of the guards, made towards Thebes as fast as he could. When they had travell'd all the rest of the night, and till nine the next morning, without any stop, the sun then growing hot, they could proceed no farther, being spent also for want of sleep, Chariclea especially; they determin'd therefore to take up somewhere to rest themselves, and refresh their horses. There was a certain valley at the foot of a promontory of the Nile, almost surrounded with the water, which made an eddy: there was much grass and herbage on the place, as being always well water'd, every where shaded with sycamore trees, and such others as grow on the banks of the Nile: there Bagoas, with his company, took up, using the trees for a tent, he sat down with the rest to feed, compelling also Theagenes and Chariclea to do the same. They thought it needless for persons that were presently to die; but he perswaded them there was no such thing intended; that they carry'd them not to death, but to Oroondates. But now the heat of the day decreasing, the sun being no longer over their heads, but fallen westward, and beating on their sides, while Bagoas was going to take horse again, a certain horseman in a sweat, and out of breath with hard riding, came up, and took him aside to speak with him: he fixing his eyes upon the ground, as it were, full of thought concerning what had been told him: take comfort, strangers, said he, your enemy Arsace is dead by her own hand, understanding that you were taken away, preventing a necessary, by a voluntary fate: for she would never have escaped punishment from Oroon-

dates, or the King; and if she had not been put to death, at least must have led the remainder of her life in disgrace. Euphrates sends me this intelligence. Wherefore be of good hope, for I am well assur'd that you have done no body wrong, and she that injur'd you is dead. Thus spake Bagoas in imperfect Greek; adding also, that he himself was glad, having suffer'd under the tyranny of Arsace: wherefore he the more encourag'd his prisoners: for he hop'd that Oroondates would be pleas'd with his service, if he carry'd them safe to him; the youth being likely to grace his retinue, and the virgin, of matchless beauty, would probably be made his wife, since Arsace was dead. Theagenes and Chariclea rejoiced at the news, highly praising the justice of the Gods; nor did they think they could afterwards be much distress'd, whatsoever fortune should befall them, since their most inveterate enemy was gone. When now the evening drew on, with a cool breeze, inviting them to set forward, they mounted again, and rode all that night and part of the next morning, if possible, to overtake Oroondates, before he went from Thebes. But they met with a soldier from the army, who told them Oroondates was gone from thence, having sent him to draw out all the garrisons, and hasten with them to Syene, all things being in disorder, and fearing lest the city should be taken. For the deputy coming too late, the Æthiopians had marched their army thither with such speed, that prevented the news of their approach: Bagoas therefore turn'd off from his intended journey, and took the next road to Syene. But approaching to the town, they happen'd upon a party of Æthiopians, who were sent as spies to secure the passes for the army.

But by reason of the night, and their unacquaintance with the country, (for they were order'd to plant an ambuscade in every place which they found convenient) they posted themselves amongst certain bushes by the river side, partly for safeguard, and partly for concealment from their enemies: and here they stood upon their watch. Therefore at break of day, when they perceiv'd Bagoas, with his horse-men to pass by them, and were assur'd there were no more to follow, they issued from their covert, with loud shouts. Bagoas therefore, and his company, surprized with the noise, knowing them, by their colour, to be Æthiopians, and seeing their number too great to be encountred, (for there were in all a thousand sent out for scouts) he fled, without once looking them in the face; yet not so fast at first as he could have done, but so as to preserve his order. The others pursu'd, sending out two hundred of their Troglodytae.

The Troglodytae are a people of Aethiopia, who are shepherds, and borderers on Arabia, they have wonderful swiftness both by nature and exercise from their childhood. They are not us'd to heavy arms, they therefore use slings in fight to wound the enemy at distance, and trust to their heels when they find themselves over-power'd. They know 'tis impossible for the enemy to overtake them, till they can hide themselves in rocks and caves. These therefore pursued on foot, discharging their slings, but not being able to stand against the horse, return'd to their own party. But by fresh numbers issuing out upon them, the Persians are scatter'd, Bagoas himself thrown from his horse, and taken. Theagenes and Chariclea partly thinking it unworthy not to assist Bagoas, (who had us'd ci-

vility to them, and to whom they were likely to have been farther obliged) leapt down to succour him, but to no purpose, not being arm'd. This is my dream, said Theagenes to Chariclea, and these the Aethiops, into whose country I was to be carry'd. I therefore hold it better to submit our selves to them, rather than experience a doubtful fortune with Oroondates. Chariclea understood the rest, the accident now leading her, as it were, by the hand, judging them rather to be friends than enemies. Yet she told not her sentiments to Theagenes, only said that she was contented to do so. When therefore the Aethiopians came up, and knew Bagoas, by his face, to be an eunuch, and the persons that were unarm'd, of most beautiful frame, they asked them, who they were, both by an Aegyptian and Persian, as not doubting but that they understood the one or other language. Wherefore Theagenes, who had Aegyptian enough to answer short questions, told them, they were chief servants to the Persian deputy, but themselves Grecians, taken prisoners by the Persians, but now, they hoped with better fortune, put into the hands of Aethiopians. They therefore resolv'd to spare them, and carry them captive to their king, as the first booty of the war, and the most eminent ornaments of the Persian court. For the eunuchs are the eyes and ears of the Persian court, as having neither children nor kindred, on whom to place their affection, and are therefore wholly devoted to the interest of their master, on whom they depend. But for the young pair, they reckon'd that they would be no small grace to their king's palace. They therefore set them all upon horses, Bagoas being disabled, by his

wound, from walking, Theagenes and Chariclea weary'd with their chains.

This seem'd the beginning of an interlude, in which the persons that were now in expectation of sudden death, were no longer captives, and those that had them in custody, themselves made prisoners.

THE ÆTHIOPIAN HISTORY.

THE NINTH BOOK.

SYENE was now almost surrounded in siege, as it were in a net, by the Æthiopian numbers. For Oroondates hearing of the enemy's approach, left Cataractæ, and went with his forces to Syenê, which he enter'd, shutting up the gates, and planting slings and engines on the walls, conjecturing that which afterwards happen'd. While therefore the Æthiopian King, at some distance, was inform'd by his spies that Oroondates was making to the town, he hasten'd his march to prevent him, but however came too late. He then planted his army round the city, and so without any engagement, sat as it had been in a theatre. He brought with him six hundred thousand men, and cattle, with which he cover'd all the ground about Syene. The spies finding him there, brought their captives before him. He was not only delighted with their beauty, but with the good omen of having prisoners in chains set before him. Behold! said he, the Gods at our first arrival send us slaves in bonds. These persons therefore being the first-fruits of our war, shall be

kept in custody till our return, then to be offer'd to our Gods in our triumphal sacrifices, according to the ancient laws of our country. Having therefore rewarded the spies, he gave the prisoners into the close custody of person that could speak their language; giving them great charge to treat them with respect and care; to supply them with the best provision, and above all, to preserve them from all contamination, because they were reserved for victims: lastly, that their bonds of iron should be taken off, and fetters of gold put upon them: for gold amongst the Aethiopians is made use of for all things that iron is amongst other nations.

This was done as he commanded. When therefore the former were taken off, and the golden chains put on, Theagenes smiling, said, what means this splendid change? fortune flatters us, in rendring us rich by our captivity, since we are only captives of greater price. Chariclea also smiled, and desired him to conceive better hopes of what the Gods fore-told. Hydaspes now attacking the city, and thinking to carry it at first onset, found himself deceived, the besieged so manfully resisting his forces, and beating them off; adding also scoffs and contumelies. He was therefore enraged that they so much as offer'd to resist, and did not surrender themselves on the first attack: he resolved to lose no time, or make such a siege, whereby some might be taken, and some escape; but at once to overthrow the whole city by an inevitable destruction.

He thus order'd the work: he made a ditch about the ground that lay next to the walls, (yet at such distance that the slings and arrows from the town could not reach it) appointing ten men to every ten yards, to be dug of a sufficient breadth and depth; some there-

fore broke the earth, while others receiv'd the mold, which they piled up on that side of the trench that was next his camp, which serv'd as a counter-fortress to the town: none from thence offer'd to molest the work, not daring to sally forth against such numbers; and their slings not throwing so far, as the distant space reach'd between the two walls. Having presently finish'd this affair, by multitude of hands, he began another project. When this round ditch was compleated, he left part of it without calling up a bank, and from thence made another trench, that turned off to the river Nile, (which trench he banked up on both sides) when therefore he had joined the foresaid banks to those of the river, breaking down the fence, as it were, by opening a sluice, he let the stream into his trench, which by the descent from the river to that lower channel, made such a dreadful noise, that it was heard at a vast distance. When the citizens heard and saw into what distress they were brought by this inundation, which presently over-ran the plain between the walls, and the enemy preventing their escape, and that it was equally dangerous to tarry, they set themselves to do all that was possible for persons in such exigence. In the first place, as the wood work of their gates began to give way, they stopt up the chinks with straw and pitch, setting props and weights against them; they also ran up buttresses to support their wall. One brought earth, another stones, a third straw, and whatever they could get together: no hands were unemploy'd, women, children, and old age set themselves to the work: for so general and pressing a calamity excus'd none. But to the more youthful, orders were

given to make a subterranean passage to the enemy's belwark.

The work was performed after this manner. They first sunk a pit, five yards deep perpendicular, then by the help of torches, they dug straight before them, a passage to the enemies banks; those that were behind still in order receiving the earth from them that were before; which was convey'd into the city-garden, and there laid on a heap. This they did, with design that when the water should fall into this cavern, it should force it self a passage out another way. But they were prevented, for the Nile fell so plentifully into the upper channel, that the space between the two walls was now a standing lake, so that Syene, an inland town, was now turn'd into an island, quite surrounded with water. The wall sustain'd the weight thereof for one whole day, but when it was swelled higher, and also had sunk underneath the foundation, the ground being soft and spongy, it then in several places began to yield, and threaten a deluge on the city.

The next evening, a part that was between two towers, fell down; yet not so as to lye below the flood, but so as presently to threaten an inundation: upon which a great cry was set up amongst the inhabitants, that reach'd to the enemies camp; and with hands lift up towards heaven, beseech'd the assistance of the Gods. They besought Oroondates to send messengers to beg peace with Hydaspes. He was forced to submit, but being shut in with the waters, no messengers could pass: he then resort'd to petitionary letters to stones, which he threw from slings, but to no purpose, for the distance prov'd too great to permit their coming home; he then try'd by way of arrows, while the archers and

slingers vyed with each other, but still in vain; in the last place, they stretched forth their hands towards the enemy's bulwark in suppliant manner, to signify what they intended by their shootings; and sometimes put them behind their backs, to shew that they were willing to receive their chains. Hydaspes understood their signals, and was inclin'd to acceptance: for the submission of an enemy commands clemency from generous minds. But he first thought fit to make trial of what they meant, in order whereunto he selected ten boats, which fell down to his bank-side, from the breach of the Nile; into these he put archers and armed men, with commands, as he thought fit, and sent them over to the Persians. They therefore told them, that if they had any hope or confidence left, they should prepare for fight. It was a new spectacle on an inland soil, to see boats rowing from wall to wall, over cultivated grounds. It was yet a greater wonder to see a naval army storming a town, and land soldiers contending with them. They therefore that were in the town, seeing ships, with armed men, approaching that part of their wall which was broken down, were seiz'd with terror, (as people in great distress and extremity are always suspicious.) They hurl'd stones from the walls, and shot arrows into the boats, that came for their preservation. Thus men that despair of life, yet reckon it as an advantage, for a while to delay their fate. Yet they so order'd their business, as not to wound, but only to keep them off. The Aethiopians likewise discharg'd their arrows, not knowing the intentions of the Persians; by which means several of the wounded fell down headlong from the wall into the water. The war therefore grew hot, till a certain illustrious person of Syene coming between,

intercepted those that were on the wall, by speaking on this manner: O frantick men, said he, and grown stupid with calamity, do we repel those persons whose aid we so lately begg'd, and make war with them at the instant of their coming to relieve us, beyond our expectation? if they come with a friendly mind, declaring matter of peace, they are our preservers; if with hostile intentions, you will easily vanquish them, though they were arrived to the very wall. But to what purpose (if we regard our safety) should we destroy these, when we are environ'd with such a sea, and vast numbers behind? why do we not therefore receive them, and know for what purpose they are sent? his judgment was approved by all, the deputy himself applauding it; they then separated themselves, and ceased from any further action.

When the passage for the ship-men was clear, and the townsmen, by white flags, signifying that they should have free landing; the Æthiopians went nearer, and from their vessels, as it were so many pulpits in a theatre, they spoke in this manner; O Persians, and inhabitants of Scene, know that Hydaspes, King of the Eastern and Western Æthiopia, and at present also yours; as he knows how to conquer, he likewise understands how to shew mercy: that is the part of courage, but this of humanity. The one he accounts the virtue of a soldier, the other peculiar only to himself. Whereas therefore he has your lives in his power, either to give, or take them away; yet since you are suppliant, he offers you deliverance, without the ruin of war. Moreover, he does not impose the terms of freedom upon you, but leaves you yourselves to choose them: for he governs not the fortunes of men by ty-

ranny, but clemency. To this message the Syeneans answer'd, that they would deliver themselves, wives and children, into his power, to deal with them as he pleased: that they would likewise deliver the city into his hands, if they surviv'd, which in that extremity was uncertain, unless their destruction was prevented by Hydaspes. Oroondates offer'd to surrender Philae and the Emerald mines, which were the occasion of the war, but desired that he would exact no more from him, nor require him to resign up himself or his soldiers. But if Hydaspes were pleased indeed to exercise humanity, that he would suffer them to depart to Elephantina, hurting nothing and making no resistance; as for himself, that it was the same thing for him to die now, as to be afterwards put to death, by his King, for giving up his army: nay, it would be much worse, since the present would be only a single, and usual sort of death, but the other with the severest kind of torments. At the same time he desired that two of the Persians might be admitted into the boat, pretending they were to go to Elephantina, and if they found that city disposed to submit, that he would not at all oppose it.

When the legates heard this, they took in two Persians, turn'd their prows, and related all to Hydaspes. He smiling, and much reproving the folly of Oroondates, to insist upon terms, who yet depended on another person's pleasure, whether he should live or die: yet, said he, it is not just, for the offence of one man, to suffer so populous a city to be destroy'd. Wherefore he permitted those that came from Oroondates to depart for Elephantina, as despising any attempt they could make of resistance there. He there-

fore ordered some of his own men to dam up the breach in the bank of the Nile, and to others to break down part of what he raised: that by means of the inlet of the Nile being stopped, and passage made for the water that was taken in, to go away, the ground round Syene might be the sooner made dry. They therefore sitting close to the work, finished it by the next day.

Nor did they that were within the town spare their pains, not despairing of preservation, though almost beyond hope. Some fell to digging the passage under ground quite thorough to the bulwark, and thought they had already got near to it measuring the visible distance from the wall to the bulwark by a string in the passage under ground. Others brought props to the walls, which they easily did, heaping the stones which from the ruins fell into the town. But after they thought themselves safe enough on this account, yet they were not without apprehension; in the middle of the night, a certain part of the bulwark, which the Æthiopians in the evening had begun to dig down, (whether it were that that part was more loosely heaped up, so as to let water sink into the foundation, or whether it broke the sides, being almost dug through, when the work-men were gone, or whether it happen'd by Divine will) beyond all expectation, it fell down, with so great a noise, that both armies were astonished, both Æthiopian and Syeneans concluding the town-walls to be tumbled down at once: but these being secure, continued in their tents, remaining satisfy'd to know what it should be, when day-light was return'd. But the citizens ran every where to their walls, and as every one saw his own part entire, concluded the ruin was on some other side; till the breaking day dispell'd their fears,

when they saw where the breach was, and that the waters were passed away. But now the Æthiopians diverted the flood, making cataracts, which they propt with timber, lining them also with mud and straw, which the multitude of hands easily brought together. Thus the waters passed away entirely, yet was there no passage to each other, for the depth of mud which remained, which, though it seem'd dry and crusted above, yet it continued moist at bottom, so that neither men nor horse could pass, without being foundered therein.

Thus the time passed for two or three days; the townsmen, by setting open their gates, and the Æthiopians, by laying down their arms, mutually declaring peace. This truce was more remarkable, because it was without conference of the parties, and neither of them set any watch. They that were in town gave themselves to pastimes, for it happen'd then to be the festival of the Nile, which is accounted the greatest of any among the Ægyptians; which is celebrated at the entrance of the summer solstice, when the river first begins to swell; and for that reason this solemnity is held by them in greatest honour. The Ægyptians suppose Nilus to be a God, and the most supream, his stream vying with the celestial river, because it waters their fields without rain, or assistance from heaven; it self supplying the want of showers with its yearly overflow. These are vulgar traditions. But a likelier reason of giving him this divine honour, is their reckoning the copulation of hot and moist, the cause not of generation, but preservation of man; and that the Nile supplies the moist, and their earth the dry. Yet these are also vulgar conceptions: but the most skilful in mysteries say that Isis signifies the earth, and Osyris the Nile, changing the

names for the things. That therefore the Goddess burns with desire of him, and always rejoices at his return; and he being retired, laments again, as struck with baneful lightning. This fiction the Indians have framed, as I suppose, because they would not have their mysteries run'd into by profane persons.

I set this aside for the present; for out of reverence would forbear to mention their deeper mysteries. We will therefore return to the transactions of Syene. This festival day being near, the natives apply'd themselves to the killing of sacrifices; though their bodies were overlaboured with their distresses, yet their minds were never the less active for the service of their God. But Providence watching his opportunity, in the dead of the night, when the townsmen, after their banquet, were brought in sleep, by stealth led out his army, having an hour before given the charge of that passage, through which he meant to pass, to Persian generals. Command was given to the officers to leave all their horses behind them, that they might be no incumbrance, nor by their noise discover what was done; but every man to take his armour, and a board or plank along with them.

After they were thus assembled at the gate, they cast down the planks which each had brought, placing them along in such order that the one touched the other, the last still handing them to those that went before; by which means, as with a bridge, they passed safely over the slime. Coming to dry ground, (the Aethiopians suspecting no such thing, nor keeping any watch) they marched with all possible speed by them, towards Elephantina. And without any obstacle, were received into the town, by means of two Persians, that (as it

was agreed between them) sat upon the walls, to expect their coming at that time of the night, who accordingly set open the gates for their entrance. At the break of day, the people of Syene perceiv'd the Persians were fled, every one missing him that lodged in his house: they were farther inform'd by conferring together, and lastly, by the bridge of boards, which they found laid over the ooze. Once more therefore they were seized with terroure and consternation, that they shewed so little faith to Hydaspes, after having so much experienced his clemency, in permitting the Persians to escape. They therefore resolv'd with one voice, to go out of the city, and surrender themselves to the Æthiopians, with oaths of their ignorance, if possibly they might obtain mercy. Being therefore all gather'd together, of both sex, and all ages, with boughs in their hands, and lighted tapers, to shew their submission, bearing the images of their Gods before them. When they had passed the bridge, they fell on their knees, at distance, before the Æthiopians, and, as it were, at a signal given, set up a general and lamentable cry, deprecating punishment by their humble posture. Lastly, to move the greater compassion, they set down their children before them, permitting them to go which way they would, mollifying the rage of the Æthiopians, by that age, free from all suspicion of deceit. The infants therefore, with consternation, through ignorance of what was done, and frightened with the foresaid lamentation, ran away from their parents, towards the Æthiopians; others, not of growth to follow, fell on their faces, and lay crying on the ground; fortune even in them, shewing the posture of suppliants, begging mercy.

Hydaspes seeing this, and supposing that they came only in a more humble and earnest manner to supplicate, sent messengers to know the meaning; and why they came without the Persians? they inform'd him of all, the flight of the Persians, their innocence, the festival, and how, after the banquet, being possess'd with sleep, the Persians escaped; whom yet they could not have hinder'd, had they known thereof. Hydaspes believing what was told to him, suspecting what afterwards happen'd, the treachery of Oroondates, calling only their priests to him, with the Gods, which they brought for the greater solemnity, conjur'd them thereby to tell if they knew any thing of the Persians designs; whither they were gone, or in what they placed their greatest trust? they answer'd, they knew not for certain, but conjectur'd that they were gone to Elephantina, where the greatest party of their army were gather'd together, Oroondates putting his greatest trust in his bard horse.

When they had thus supplicated, Hydaspes did not think fit to enter the city, but sent two companys to search if there were any treachery in the business, and if they found none, to continue there as a garrison. Having therefore dismissed the townsmen with gracious promises, he drew forth his army in battle array, to receive the Persians, if they came out against him; and if not, to set upon them. Nor had he put them into a readiness before he was inform'd that the Persians were on their way towards him. Oroondates having drawn the greatest part of his forces to Elephantina, was forced himself with a few to take into Syene, as we have already shewn, where he receiv'd mercy of Hydaspes; yet was he so full of guile, as to withdraw to

his foresaid army, placing all his hopes in celerity, and thinking to come upon Hydaspes unprovided.

When the two armies were now in sight of each other, the Persian pride was shewn, dazling the whole field with golden and silver arms, for the sun then rising full upon the Persians, reflected from them, like lightning, to a great distance. The Medes and Persians made up the right wing, their armed men going before, and the archers bringing up the rear, that being eas'd from the incumbrance of armour, they might more dextrously shoot their arrows, protected by the armed body. He placed his Ægyptian and African companies on the left wing, adding also archers and slingers, whom he commanded to make excursions, and gall the enemies flank. He himself came with the main body, splendidly seated on a chariot, with guards on each side for his security, his bard horse being ranked before him, in which he put his greatest trust; in this posture he adventured to begin the battle. For this party was most warlike, and like a wall or bulwark, planted before the rest of his army.

The manner in which they were armed was thus: a chosen person, of great strength and stature, put on a helmet, with a face made to it, exactly resembling that of a man: this covered the head all down to the shoulders, places only being left open for the eyes: his right hand held a weapon bigger than a spear, while their left was free to manage the reins; a sword hanging by his side; not only his breast, but his whole body was covered with armour, joined with scales of iron and brass, in form of a quadrangle; one being laid waving over the other; which thus by degrees went to their extremity, the plates being firmly riveted together, yet fram-

ed so as to sit without any incumbrance to the body, and every where plying to it; every joint thereof turning on wire, and extending or contracting with the motion of the person. Thus was it wrought from the head to the knee, a vacancy being only left for the inside of their thighs, that sat next to their horse. Such is the fabrick thereof, that it repels all manner of darts or spears. From the foot there was an iron boot, that at the knee joined curiously with the armour. In the same manner they also armed their horses, securing their legs, while their head to their crest is entirely armed, a covering of iron plates thrown over his back, falling down on each side to his flank, yet so loose as not to incumber his going, while it gave him protection. The man being thus equipp'd, and, as it were, cast in armour, is lifted up upon his horse, not being able, by reason of the weight, to mount himself. When the fight is begun, giving the reins to his horse, and clapping spurs to them, he rusheth upon the enemy, as it were a tempest.

The pike, near to the part where a long steel blade comes out, is fasten'd to the horses neck, by which means it is supported; it is also hung at the other end by thongs to the horses shoulder, in such manner as not to hinder, but assist the hand of the person that directs it: so that by the horses motion, the force is increased; by which means two or three at a time are often born upon the point.

The deputy being thus provided, and his forces drawn up in this manner, left the river on his back, being much less in number than the enemy, which served him for a wall, to keep him from being surrounded. Hydaspes, on the other side thus order'd his

battle: against the Persians and Medes, in the right wing, he placed his soldiers from Meroe, skilful in standing fight; as also the Troglodytae, with those of the neighbouring country, from which cinnamon is brought, in light arms, and swift of foot, to engage the adversary's left wing. But understanding the Persians middle ranks to be their chief strength, he opposed to them himself, with elephants bearing towers, joining to them the Blemmi and Seri, with instructions what to do when they were engaged.

When signals on both sides were given, by the Persians with trumpets, by the Æthiopians with hammers and kettle-drums; Oroondates encouraging his party, led them on. Hydaspes commanded his men to advance slowly at first, that the elephants might keep up with them, and also that the Persian horse in the middle might be disorder'd, before the whole bodies were joined. When they were now within the cast of a dart, and the Blemmi perceiv'd the bard horse of the enemy to come on fiercely, they observ'd what had been commanded by Hydaspes, the Seri being left to guard the elephants, they made up speedily before the rest, against the bard horse, who thought them distracted, being so few in number, to set upon a party so well armed. The Persians likewise spurred up faster, to take advantage of their rashness, not doubting to dispatch them at the first encounter.

Then the Blemmi, when they were come hand to hand, as it were at one sign, sunk down all together, setting one knee to the ground, and putting their heads and backs under the horses bellies, receiv'd no harm, but from their treading sometimes upon them. But they perform'd what was beyond all expectation, stab-

bing the bard horse up into their bellies, which part alone was unarm'd: wherefore not a few were cast off by their horses, enraged with their wounds, whom the Blemmi itabb'd (as they lay on the ground) on the inside of their thighs. For the Persian cataphract is so incumbered with armour, that he cannot stir, when once dismounted. Those that kept their saddles were carry'd directly upon the Seri, who on their approach, retreated behind their elephants, whose vast bodies served them for a bulwark. By this means there was great slaughter made of the horse, insomuch that they were almost utterly cut off: for the horses frighten'd with the sight of the elephants, leaped and started, some flying out one way, and some another, putting their own party into disorder. They that sat upon the elephants, (six archers being allotted to each tower, whereof each beast carry'd two) shot so fast from thence, that their arrows seem'd a cloud, and so exactly aim'd, that they generally wounded the Persians in the eyes, who accordingly jostled confusedly one against another. All that were born forward against their wills by the mettle of their steeds, came directly upon the elephants.

They were therefore thus consumed, being partly trodden down by the elephants, partly cut down by the Seri, making excursions from behind their elephants, as it were from an ambuscade. The few that escaped, went off without any memorable performance, and not the least hurt done to the elephants. Those beasts are clad in iron when they go to war, beside the natural hardness of their skin, overgrown with a tough scurf or scale, too firm for any spear to pierce.

All being at length put to rout, the deputy himself fled at last most shamefully on a Nysean horse, leav-

ing his chariot behind him. However, those that were of his left wing were yet ignorant of it and stood stoutly to their work, though receiving more wounds than they gave; sustaining all difficulties: for the troops from the Cinnamon country, with whom they encountered, pressed them very hard, and reduced them to the last distress; flying off whensoever the Ægyptians came on, far out-stripping them; yet shooting back, and wounding as they fled: but as the enemy retreated, they came furiously again upon them, galling them in their flank with slings, and little darts, which were mortal, being dipped in dragons' blood. They bear a round cover on their heads, stuck through with arrows, the shaft end whereof is placed next their heads, the pile, even to the feathers, coming out above. Thus every one marches clattering to fight, exposing a naked body to the foe: crowned, as it were, with arrows, which have no iron on their points, nor have any need of it: by reason that they are made of a dragon's backbone, an ell in length, the natural hardness whereof being sharpen'd at one end, serves for a point, from whence the Greeks call such kind of arrows, bones. The Ægyptians notwithstanding stood a long time to it, joining their shields together, and sustaining showers of darts, though they were impatient of war, yet now either glorying in contempt of death, or fearing the punishment of revoltors.

But when they knew the cataphracts, the chief hope and strength of their battle, were fled, the very Persians, and deputy himself, withdrawn without any signal performance (save some small damage done to the Memenses) but much more receiv'd, even they at last gave over the conflict, and turned their backs.

Hydaspes beholding the victory from a tower, raised high on an elephant, sent after the chasers, to bid them abstain from slaughter, but to take as many alive as they could, especially Oroondates. For the Æthiopians stretching their wings in circular form, took in so vast a compass, as wholly to enclose the Persians; leaving only one passage open for them, and that was towards the river: into which a great number of them, being forced by the horse-men, scyth chariots, and others pressing upon them, found that the stratagem which the deputy had laid against the enemy, was unreasonable, and foolish: forasmuch, as while he kept the Nile on his back, for fear of being surrounded, he was not aware that he cut off from himself all possibility of flight. He therefore was taken prisoner amongst the rest.

Achemenes, the son of Cybele, finding how affairs stood, endeavour'd treacherously to kill him, (for he now repented himself of the discovery he had made touching Arsace, since the arguments by which he was to prove it, were taken away) but disappointed of his expectation, the wound which he gave Oroondates was not mortal. For which attempt however he receiv'd punishment, being run through by a certain Egyptian, who knew the deputy, and would have kept him alive, according to the command of his master.

The deputy therefore was brought to Hydaspes by the person that took him: he therefore seeing him fainting, caus'd his blood to be stanch'd, determining, if he could, to preserve him, also confirming his purpose with these words: that you are preserv'd by my good will, is just and fit; for it is the business of generous enemies, to overcome an enemy that resists with courage; and when fallen, to support them with

mercy: but what reason was there to make you so perfidious? to you indeed perfidious, reply'd Oroondates, but true to my master. Hydaspes farther asked him, since he was overcome, what punishment he determin'd upon himself? such, answered he, as my master would inflict on one of your commanders, that had been faithful to you. Certainly, said Hydaspes, he would praise, and send him back with rewards, if he be a true king, and no tyrant; and one that would be a pattern for princes. You say you have acted faithfully, but if not foolishly too, in exposing the lives of so many thousands, do you your self judge. It was not imprudent, replied he, considering the temper of my king, who is much freer of his punishment to the cowardly, than rewards to his valiant servants. I therefore resolv'd on the danger of the field, where I might either perform something that was beyond expectation, as many opportunities happen in a fight skilfully managed, (the event of war it self being always uncertain) or, at least, if I escap'd with life, to have excuse left, nothing that was in my power having been omitted.

Hydaspes hereupon commended him, and sent him to Syene, with charge to the physicians to use their best endeavour for his cure.

He also went himself, with the chief of his army, the people from the town, of all ages and qualities, meeting him on the way, scattering flowers amongst his soldiers, applauding his virtue, and congratulating his victory. When he was carry'd on his elephant, into the town, he immediately bent his mind to divine worship, and rendring thanks to the Gods. He demanded the origin of the Nile, and if there was any thing

in the city worth admiration or sight? they shewed him a well, like to that which is at Memphis, made of regular and polish'd stone, on which are drawn lines, at an ell distance, the one above the other: into this cistern the river water being let by a subterranean passage, shews the inhabitants the encrease or decrease of the Nile, rising or falling below such or such a mark on the stone. They likewise shewed him the stiles of the dials without shadow at noon, the sun being at the summer solstice, perpendicular over Syene, insomuch that their deepest wells are then illuminated. Hydaspes was not much surprized at this, the same being also found at Meroe in Æthiopia. They then told him of the Nile, extolling it with their praises, calling him the sun and author of plenty, the preserver of upper Ægypt, the patron and tiller of the lower: every year rolling down new slime, from whence he is call'd the Nile; that is, the renewer of the seasons; his flow shewing the summer, his ebb the autumn, the flowers on his banks, and the crocodile's eggs shewing the spring; that the Nile indeed was nothing but the year it self: the letters of whose numbers being computed, according to the figures which they represent, making three hundred sixty five unities, according to the days in a year. When they had farther spoken of the nature and properties of certain plants, flowers and animals: these are not so much Ægyptian relations (said Hydaspes) as Æthiopian. But whether this river be indeed a God, as you esteem him, and brings other rivers along with him from Æthiopia, he is duly worshipped by you. We both adore him for other reasons (answer'd the priests) and particularly for the present favour of sending you to us, our God and preserver.

Hydaspes warned them to be moderate in their praises of him; and spent the rest of the day in diversion, banqueting with the Æthiopian nobles, and priests of Syene; and permitting all the rest to do the same. The Syeneans, partly sell, and partly bestow on the army vast herds and flocks, with plenty of wine.

The next day, sitting on a tribunal, he distributed the booty of the war amongst his army, to every one according to his performance. When the person that took Oroondates came before him, demand what you will, said Hydaspes: there is no need (answer'd he) of my demanding any thing more, if what I have already taken from Oroondates (whom I preserv'd, according to your order) be adjudg'd to me by you. He therewith shewed Oroondates' dagger, studded with precious stones of vast price, and worth many talents of gold; infomuch that the standers-by cry'd out, that the fortune was too great for a private man, and fitting only for the King's treasury. What therefore is more king-ly, said Hydaspes, than for me to preserve that greatness of mind, as not to covet so great a prize. The spoil of a captive's body by right belongs to him that takes him prisoner. Wherefore let him so depart, who perhaps had not granted us the same favour, though we would never have received it.

Next came the persons who took Theagenes and Chariclea: O King, said they, our spoils are neither gold nor gems, which are of little price in Æthiopia, and pave the royal palaces; but whereas we have brought you a Grecian youth and virgin, of incomparable stature and beauty, excelling all mankind in person, your self excepted; we beg also to be partakers of your munificence and bounty. You say well, answer'd

Hydaspes, and I remember such persons, though I had but a transient sight of them: wherefore bring them with the rest, to our presence. When the messengers came for them, they ask'd, whither they were to be carry'd? before Hydaspes, answer'd they. Hydaspes! O ye guardian angels, said they; for as yet they were uncertain who was the conqueror. Theagenes therefore said softly to Chariclea, unfold the state of our affairs to the King, since Hydaspes reigns; whom you have often told me was your father. O dearest, said she, great affairs need great preparations, for where the Gods have given intricate beginnings, the conclusion must be leisurely unravell'd: especially, the first rise and foundation of this intrigue (I mean my mother Persina) being absent, whom yet, by the Gods favour, we hear to be alive. But there is danger of our being sacrific'd before that time, said Theagenes. None at all, answer'd she, for I have often heard our keepers say, we were reserv'd for sacrifices to the Gods of Me-roë: wherefore there is no fear of our being slain, or sent away to another country, being already, by vow, given to the Gods, which cannot be violated by any pious monarch. However, though we should flatter our selves with these hopes, we shall imperfectly make out our account, when the persons are not present, that can acknowledge and justify the authorities which we produce. Wherefore there is danger, lest through his ignorance in the evidences, we should exasperate our judge; who will be affronted, that captives destin'd for sacrifice, should presume to call themselves children to the king. But your testimonials, reply'd Theagenes, which you have carefully preserv'd, will shew that it is no forgery. The credentials, said Chariclea, are cre-

dentials to them that exposed them, but to them that know them not, or at least not all of them, they are no more than common jewels and bracelets; which also may bring with them suspicion of theft. Or, supposing that Hydaspes acknowledged them, who is there to persuade him that Persina gave them or was mother to the child?

By this time they were come in sight of the king, Bagoas also was brought along with them. Hydaspes seeing them rais'd himself a little from his throne; and crying out to the Gods to be propitious, sat down again. His attendants asking what happen'd to him, and occasion'd that start; this morning I imagin'd just such a daughter to be born to me, and in a day's time grown to her full stature: and whereas I am no regar-der of dreams, I forgot it, but now on sight of her likeness it returns to my mind.

They persuading him, that there were certain images often form'd in the fancy, that betoken future realities; he nevertheless neglected the vision, and ask'd them who, and what they were. Chariclea being silent, and Theagenes answering, that they were Greeks, and kindred: hail Greece, said he, that furnishes us with such noble sacrifices for our triumph. Then smiling to his attendants aside, why had I not a son likewise born to me in my dream; (said he) if dreams are, as you say, pictures of things to come? then turning to Chariclea, and speaking to her in the Greek tongue, (which is of high esteem amongst the Gymnosophists of Æthiopia,) but why, virgin, are you silent, said he, and answer to no interrogations? at the altar of the Gods, answer'd she, to whom we are destin'd sacrifices, you shall know both me and my parents.

Hydaspes again ask'd her, of what country? they are partly present, said she, and shall be altogether so at that time. Hydaspes then smil'd, and said, certainly this daughter of vision, dreams her self, in imagining to find her Grecian parents in Meroe. Let them therefore be taken care of, to be made ornaments of our sacrifices. But who is this that stands next them, and seems to be an eunuch? the servants answer'd, that he was indeed an eunuch, and named Bagoas. Let him follow them, said he, not to be himself a victim, but to take care of another victim, this virgin, that she be preserv'd immaculate for the ceremony. Eunuchs are the best guards, for being deprived themselves of enjoying, they out of envy take care that no body else shall.

He then survey'd the remainder of the captives, and dispos'd of them, giving some for servants, whose condition was formerly such; but persons that were of free birth, he restored to liberty. Ten youths and as many virgins of flourishing beauty and fairest stature, he appointed to attend Theagenes and Chariclea in their destiny. Answers were also given to all others that brought any claim. In the last place, Oroondates was set before him; to whom Hydaspes express'd himself, that since he gain'd the points for which he made war, he was not affected like most monarchs; that he would not abuse the kindness of fortune, to covet more than others; nor extend his empire by his victory; that he was contented with the bounds which nature from the beginning had set, dividing Æthiopia from Ægypt by cataracts. Wherefore having obtain'd what I came down for, I return an adorer of equity. As for you, if you survive, continue in your office of deputy; and

tell the King of Persia, that his brother Hydaspes has overcome, but restores you to your dignity, being desirous of amity; but prepar'd to renew the war if provok'd thereunto: but enjoins that exemption from tribute for ten years, be given to the Syeneans.

Having thus spoken, both the citizens and soldiers applauded him with shouts, that were heard at great distance. Oroondates with his hands stretch'd out, the right interchangeably over the left, bowed his body forward with adoration; which by the Persians is given only to their own king. Let me not be thought, said he to the standers-by, to violate the customs of my country, adoring my restorer, who had both power and provocation to kill me. The dignity that belongs to himself by right of conquest, he confers on me: for which, if I survive, I shall always be an instrument of peace, between the Æthiopians and Syeneans; but if I die of these wounds, let the Gods return this kindness of Hydaspes, both on himself and his posterity.

THE ÆTHIOPIAN HISTORY.

THE TENTH BOOK.

THUS have we given account of what was transacted about Syene, which after such extremity, was restored by the justice and clemency of the conqueror. Hydaspes now sending the greatest part of his army before him, returns into Æthiopia: both Persians and Syeneans following him with congratulations and prayers for his safety. He therefore took his journey by the banks of Nile, and through the adjacent countrys. But being come to Cataractæ, after sacrifices to Nile and the tutelar Gods of the borders, he turn'd off through the midland regions. When he was arrived at Philæ, he rested two days for refreshment of his soldiers; therefore once more sending the multitude before him, he himself tarry'd in the town, to repair the walls and settle a garrison. Then choosing out two messengers with orders to change their horses, for dispatch on the road, he sent them with letters to inform his friends at Meroe of his victory.

To the wise men call'd Gymnosophists, who were of his council royal, he wrote thus:

Hydaspes to the Divine Assembly.

‘ **T** Hese are to acquaint you with our victory, not
 ‘ boasting of our success or management
 ‘ (since events of war are at the disposal of Provi-
 ‘ dence) but to express our respect for you, requesting
 ‘ you to meet at the appointed place, and to grace our
 ‘ sacrifices for our success with your presence.’

To his Wife Persina he wrote as follows.

‘ **K** Now that we are conquerors, and what most
 ‘ concerns you, safe in our person. Wherefore
 ‘ make preparation for triumph, and sacrifices of
 ‘ thanks, and come with our Gymnosophists into the
 ‘ field before the city, which is dedicated to the Gods of
 ‘ our country; the Sun, Moon, and Bacchus.’

Having read these letters, this is the sense of my vision (said Persina) for last night in my sleep, I fancy’d my self deliver’d of a daughter of full-blown beauty and stature: the pains signifying the troubles of the war, and the fair offspring, the compleat victory. By this time the city was fill’d with the news; the messengers riding through the principal streets on white horses and in white vestments, being crown’d with the plants of Nile, and bearing branches of palm in their hands, by their very habits and gesture declaring their message. The city being thus fill’d with joy, they perform’d sacrifices night and day in their distinct tribes, streets and families, crowding the temples; not so much for sake of the victory, as for

the safety of Hydaspes: whom for his clemency and justice, they look'd upon as their common parent, as well as their king.

Perfina therefore having sent vast herds and flocks, with all manner of beasts and fowl into the sacred field; partly to make hecatombs therewith, and partly for provision, in the publick feast, went to the grove consecrated to Pan, the residence of the Gynnosophists, to whom she gave the letters from Hydaspes, desiring them to obey his orders, and grace the solemnities with their presence. They entreated her to stay a while without, while they went into the oratory, to consult the Gods pleasure. From whence returning, after a small stay, Syfmathres, the president, the rest keeping silence, spoke thus: we shall attend you, said he, for so the Gods command: but withal, they foreshow some tumult and disorder that will happen in the ceremonies, which yet shall have a happy conclusion, forasmuch as a member of your body, which has long been lost, shall now be restor'd unsought. Whatever misfortune shall happen, reply'd Perfina, all things will do better for your presence. As soon as Hydaspes arrives, I shall inform you. There is no need of that, said Syfmathres, for his letters will tell us that he will to-morrow be here. Accordingly it happen'd; for before she was return'd to her palace, a messenger overtook her with the same tidings. The publick officers therefore hasten the preparations for the sacrifices, permitting only male persons to be present: for the worship belonging to the Sun and Moon, the most pure and chaste deities, they excluded women from the devotion, lest any pollution should happen therein. The priestess of the Moon was only permitted, which office

Perſina herſelf ſuſtain'd; as Hydaſpes, the King, was high-prieſt to the Sun, by the ancient rites of the country. Chariclea was likewiſe to be preſent, though not as prieſteſs, but victim. The people therefore were too impatient to wait till the day was come, but the evening before came over the river of Aſtabora, ſome by the bridge; thoſe that lived at diſtance, in boats, which was eaſily done, by reaſon that each containing not above two or three at once, was made by ſplitting of a camel trunk into two parts, each half, without further labour, ſerving for a boat.

The city Meroë is a triangular iſland, made by the confluence of the Nile, the Aſtabora and Arſafobæ. This ſpot being 3000 furlongs in length, and 1000 furlongs in breadth, is furniſh'd with animals of vaſt bulk, the elephants being bred there: and as it bears ſome plants naturally, is by improvement ſupply'd with others: for beſides palm-trees of prodigious tallneſs, it alſo bears corn of ſuch height, that a man on horſeback, and ſometimes on camels, is hid in paſſing through: it is withal ſo fertile, that the grain which is ſown comes up three hundred fold.

The people being thus transported over the reſpective rivers, they all met, and join'd congratulations to Hydaſpes, as it were to ſome deity; but theſe however at a diſtance: the Gymnoſophiſts were admitted neareſt to him, ſo as to join hands, and ſalute him, before the ſacred ground. After them ſtood Perſina, in the entrance to the temple. After they had here finiſh'd adorations and praiſe, they turn'd off to the publick ſacrifices, placing themſelves in tabernacles that were before prepared. Theſe were compoſed of four canes, newly cut down, each cane being cut four ſquare,

serv'd for a pillar; the covering was made of several boughs, the fairest being branches of the palm-tree. In another tabernacle was placed the images of their Gods, with pictures of famous persons, of Memnon, Perseus, and Andromeda; supposed, by them, the authors of their royal line. In seats below sat the Gymnosophists, with the images of their Gods likewise over their heads: before them bands of soldiers, with shields, to keep off the press of the people, and preserve room for the solemnities. Hydaspes, in few words, told the company his service perform'd for the commonwealth, and commanded the sacrifices to begin. Three altars were erected, two of them appertaining to the Sun and Moon, the third to Bacchus, set at distance, to whom they offered all manner of living creatures. Upon the Sun's altar were sacrificed young horses: a yoke of oxen to the Moon, as being serviceable in husbandry. In the mean time there was a voice heard among the crowd, let the usual sacrifice of the country, for our common safety, be first made; and after that, the first fruits of the war be offer'd. Hydaspes understanding them to mean human sacrifices, as was usual of captives taken in foreign wars, signed to them with his hand, that they should instantly have their desire: withal commanding the appointed prisoners to be brought forth: among them came Theagenes and Chariclea, guarded, but not bound. The rest were pensive, only these smiled with chearful countenance: Chariclea looking constantly on Persinna, so that she was concern'd thereat, and said, O Sir, what a virgin have you commanded to be sacrific'd? I never saw so great beauty and resolution. Her age and form extremely move me; if our daughter had liv'd,

she would have now been of her years: I wish to the Gods you could find some means for her delivery. I should be pleas'd to have her an attendant at my table. Perhaps the unhappy creature is a Grecian, for never was there such a beauty in Ægypt. She is a Greek, answer'd he, by father and mother, whom she promis'd to produce in this presence, but how that can be possible, I do not imagine: but that she should be deliver'd from this sacrifice, I am sure is absolutely impossible, though I my self could wish it, and am touch'd with compassion for her. Our laws exact a man to be sacrificed to the Sun, and a virgin to the Moon; and she being first taken, the people will not otherwise be satisfy'd: one help only remains, which is, if she prove not a pure virgin, for such the sacrifice requires; and if so, she is incapable of your reception. Let her be so found, said Persina, rather than die; nor can she be much blamed, after such exile and travels, especially having beauty, that could scarce escape force and rape. Hydaspes then commanded fire to be brought, by the priests, from the temple, on which the captives were to tread. Bars of gold were heated over this fire, and had this virtue, that every unchaste or perjured person were burned with treading on them, but such as were otherwise, receiv'd no harm. The corrupted persons they appointed to Bacchus, and other Gods. After Theagenes had trod thereon, and was found chaste, which was with wonder beheld, he being of such youth and vigour; wherefore he was set apart, to be offer'd to the Sun. Then, said he to Chariclea aside, is death the reward of chastity in Æthiopia? but wherefore do you not now discover your self? what other time do you expect? or will you stay till the knife has pierc'd our

throats? therefore declare your self: when you are known, 'tis possible I may be saved for your sake; at least you will be safe your self, which will be my satisfaction in death.

She told him her time was now at hand; and so, without command, put on her holy vestment, which she brought with her from Delphi, wrought with gold, and set with jewels; then with her hair dishevell'd, and, as it were, inspired with divine fury, she leap'd upon the coals, where she stood a long time without hurt, the fire only giving addition to her beauty; so that in that holy attire, she seems to the beholders rather a goddess than mortal woman: so that the most superstitious amongst them heartily wished her deliverance. Persina, above all others, was troubled, and said to Hydaspes, how unhappy is this wretch that boasts of a chastity that is so fatal to her! what is there to be done for her relief? you trouble me in vain, said Hydaspes; your pity is foolish on one that cannot be saved; and seems from the beginning, for her excellence, to be reserv'd for the Gods. Then turning to the Gymnosophists, he asked them, why they did not begin? The Gods forbid, (answer'd Syfimathres, in Greek, that the people might not understand him) for we have too much profan'd our eyes and ears with what is already done. As for our parts, we will retire into the temple, being of opinion that these human sacrifices are abomination to the Gods; we could also wish no blood of any other creature to be shed on such account, as knowing that prayers and bloodless offerings are most grateful to the divine Powers. However, your presence, Sir, is necessary, since the customs of the country exact it, and your people will not other-

wife be satisfy'd. Yet you may be sensible that there can be no good event, because the Gods, as you see, protect the strangers, by keeping the fire from harming them. Having thus said, he, with the rest of his brotherhood, went away. Then Chariclea leaping from the fire, ran to Syfmathres, as he was going, and falling at his feet, (in spite of the officers that would have hindred her, as supposing she begg'd of him to spare her life) saying, stay a while, most wise of men, for I have a cause to plead before the King and Queen, and know that the sentence on persons of my birth, can only be given by you: they gladly heard her thus speak, and inform'd the King thereof. Hydaspes smiled, and ask'd what judgment that could be? or how he could come in any danger from her? what she shall deliver may inform you, said Syfmathres. But take heed, said he, you do not wrong our majesty, in making a King to plead with a prisoner: equity and justice, answer'd Syfmathres, are without distinction of persons: the law permits you, reply'd Hydaspes, to determine controversies, between the King and his subjects, but not with strangers. Wise and just men, return'd Syfmathres, are impartial in distribution of equity. Well, said Hydaspes, let her speak since Syfmathres desires it; though it be certain she will say nothing to purpose, only some devised matter, as people in her extremity are apt to do. Chariclea was the more encouraged when she heard Syfmathres' name, he being the person that had first taken her; and ten years before, had given her to Charicles, when he went ambassador to Oroondates, and even then the chief of the Gymnosophists. Chariclea knew him not by sight, as being separated from him so young; yet she remembered his

name: wherefore she hoped that he would now be her advocate. Therefore lifting up her hands to heaven she said aloud that all might hear; O Sun, thou founder of my pedigree, and all ye other deities and glorious spirits: bear witness that I shall deliver nothing but truth. Then (turning towards the King) do you command, Sir, strangers or people of this country to be offered? strangers said he? then is it time for you to provide other victims; for I am of this country, and born your subject. He wonder'd at this, and said, she spoke fallily: you wonder at small things answer'd Chariclea; I have yet greater to deliver, being not only of this country, but of the blood royal. Hydaspes at this turn'd aside with scorn: she then proceeded, saying, O father do not thus despise and deny your own daughter: the King then fell into indignation and said, Syllimathres, how long will you abuse our patience? is she not distracted, or of insufferable boldness, thus to claim kindred with us, to save her life? you your selves know, that I was never so fortunate as to have a child. Wherefore take her away. No man, answer'd she, must carry me away, without command of my judges: you your self are now judged: perhaps, O King, the law of this country suffers you to kill strangers; but neither that nor the law of nature to kill your own children; for that you are my father the Gods shall prove this day. All controversies in law, consist in two points; that is, writings, and confirmation by witnesses. I have both these to prove my self your daughter: for a witness I will produce, no meaner a person than the judge himself; I will likewise lay writings before you, that shall fully express my state. Having thus said, she unfolded her fascia, and gave it to Persina: she no sooner

fixt her eyes thereon, but she was struck with terror, and disabled from speaking, at once trembling and glad for what she saw; especially with the suddenness of the chance. Yet was she afraid to expose it, lest Hydaspes should give no credit thereunto; and consequently would inflict punishment on her. He perceiving her so much concern'd, ask'd the meaning. Doth ought in that writing trouble you? my lord, King and husband, said she, I have nothing to say; take and peruse it your self, which will sufficiently inform you: having given it to him, she sat down again pensive.

When Hydaspes had ran it over with the Gymnosophists, he marvelled extreamly, and the more to find Syssimathres, much concern'd and abashed: wherefore a thousand thoughts rose in his mind, he looking often upon the fillet and often upon the maid: having thoroughly perused it, and found both her exposition in her infancy, with the reason of it: I know, said he, that I once had a daughter, but was told, and by Persina her self, that she was dead, but now perceive that she was expos'd in her infancy. But who was the person that found her, took her up, and bred her, I am yet to seek; or who it was that carry'd her into Ægypt. How may I be assur'd that this is she? and whether the infant that was expos'd be not dead, while he that found her, took advantage of his good fortune; to impose on our desire of having a child, by proposing a changeling instead; and colouring the cheat with this fillet.

Your first doubt I can clear, answer'd Syssimathres: I was the person that found the exposed child, bred her for some time, and carry'd her with me to Ægypt; when on embassy you sent me thither. You know well, that my order dare not speak untruth: I likewise know the

fillet to be the same by the royal characters, and impossible to be counterfeited; even you your self may know Persina's hand-writing therein: but there were other testimonials found with this, and by me deliver'd to the person to whom I gave her, the man a Greek, and of seeming honesty. They are also preserv'd, said Chariclea, and produc'd the bracelets. Persina was now more astonished: Hydaspes asking her if she knew them? she answer'd she did; and that this examination would more properly be made at home; and not in so publick an audience. Then was Hydaspes more anxious than before: then said Chariclea, these signals were my mother's, but this, Sir, is properly your own; giving him the ring with the Pantarbe-stone. Hydaspes knew it, it being the same he gave to Persina, on his contract with her. I know these tokens, said he to Chariclea; but not that you came by them, as being my daughter; for not to insist on other doubts, your colour is strange and never seen in Æthiopia. The infant was also white which I carry'd away (said Sysmathres) besides the time of her age agrees, it being now seventeen years since she was expos'd. Beside I perceive the same lustre of her eyes, the same fair lineaments, complexion, and unparallell'd beauty. You speak well, said Hydaspes, and rather like a patron, than judge of her cause; but take heed, lest in favouring her, you bring question of scandal upon my wife: it being impossible, that we being both Æthiopians, should have a fair child. We call him the best judge, answer'd Sysmathres, who is a patron of equity: but how do we seem more, to patronize the maid than you? for your censure we are not concern'd, whose business is more to approve our selves to the Gods than to men: so that it is enough for us to satisf-

fy our own consciences. As to your doubt concerning her colour, the fillet it self answers it: that Persina conceiv'd a daughter of this complexion; by looking on the picture of Andromeda, in your bedchamber: if you doubt the likeness, the picture is here at hand, compare them together, you will see no difference between the living and painted virgin.

When they were set together, the beholders were surpriz'd at the resemblance, which rais'd a great noise; those who stood nearer, informing them that were at more distance: so that Hydaspes himself could no longer doubt, but stood speechless with joy and admiration. At last there is one thing yet wanting: O Syfimathres, said he, there was a certain speck or mole above my daughter's right elbow: which was found also on Chariclea.

Persina could no longer contain her self, but leaping from the throne, threw her arms about her neck, weeping for joy, and almost ready to faint away. The same parental affection seiz'd Hydaspes, though with more manly government, yet he also embraced her, and not without tears. After this, waving his hand, he silenced the buzzing amongst the crowd. O you that are present, said he, you have seen and heard me this day prov'd a father beyond all expectation. Yet such is my regard to you, that waving the care of succession and paternal joy, I am for your sakes ready to deliver her up to the Gods in sacrifice: for though I see you also concern'd for the misfortune of so fair a virgin, yet whither you will or no, I must perform the custom of our country, and prefer the publick interest to private affection.

Having thus spoken, he took Chariclea by the hand, as if to lead her to the altar; at which the whole multi-

tude set up a cry, not suffering him to lead her one step forward, but calling out save the maid, save her whom the Gods would have preserv'd: we return you our thanks, our laws are satisfy'd. We acknowledge you our King, do you acknowledge your self a father. There is no man that will lay hands on her; you that are father of your country, be father of your own house: these and many more such expressions were utter'd; downright resisting his proposal, and saying, the Gods would be satisfy'd with other offerings. Hydaspes suffer'd himself to be overcome, and took pleasure in the violence.

Standing therefore next to Chariclea, dearest, said he, that you are our daughter, the proofs are sufficient; but who is this youth, who was taken prisoner with you, and is now set before the altar? or how could you call him brother, when you were together brought into my presence at Syene? for how shall he be found our son? for Persina has but once been deliver'd, and that only of your self. Chariclea blushing and casting her eyes on the ground, I feign'd him indeed to be my brother in that exigence, but who he is, he himself will better inform you. Do you therefore take place by your mother on the tribunal; filling her with greater joy, than when she first bore you; entertain her with the history of your affairs, while I take care for the sacrifices, and choose some virgin to be made a victim in your stead, with the Grecian youth.

Chariclea could scarce forbear crying out at the mention hereof, but governing her affection, once more attempted him in these words:

O Sir, there is no need to seek for another of my sex, since the people have excused me: but if you must, there must also another youth be found, or if that be not

done, no other maid, for I my self must also die: for the Gods have determin'd me to live and die with him.

Hydaspes not yet understanding her, said, I commend this humanity in you daughter, towards a Grecian and stranger, the companion of your exile; but it is impossible to exempt him from sacrifice without violation of our religion, neither will the people dispense therewith. O King, answer'd she, if I may not call you father, if the mercy of the Gods has spared my body, the same clemency will spare my soul: but if the destinies must have it so, that this youth must needs adorn the ceremonies, grant me yet one request, that he may be kill'd by my hand.

What contradictions are these (said Hydaspes) the person whom but now as a friend you endeavour'd to save, you now beg leave to kill with your own hand as an enemy. I see nothing noble or glorious in such an action, for one of your sex and age. but granting there were, you cannot be permitted, it being only lawful for the priests of the Sun and Moon, and amongst them only the high priest, that has a wife, and priestess, who has a husband. All this can be no hinderance reply'd Chariclea.

Hydaspes considering her late proof of virgin estate by enduring the fire, thought her discompos'd in her senses, and desired his wife to discourse with her apart, to bring her to herself. In the mean time, I will give audience to the ambassadors that wait to congratulate our victory; and till another virgin be elected in her stead. Having thus spoken, he ascended a chair of state not far distant from the tabernacle, commanding the ambassadors to come before him with their presents. The master of ceremonies Harmonias, ask'd if

all should be admitted together, or if they should come distinctly, according to the dignity of their respective nations: In order, said Hydaspes. Shall Meraebus your brother's son come first, said the officer? Stupid man, said Hydaspes, why did you not instantly inform me of his arrival, whom you know to be no legate but a king, son to my brother, heir to his throne, and my own adopted successor? as soon therefore as Meraebus came near his presence, a manly youth and tall of stature surpassing all about him, the Æthiopian guards with respect made way for him.

Hydaspes came down from his throne to meet him, embracing him with paternal courtesy, and saying; you come in good time, my son, to assist our triumphant rites, and also your own nuptial ceremonies: since the Gods, who were authors of our love, have, beyond all expectation, produced a daughter for us, and for you a bride. Of this affair more at leisure; at present, if you have any thing to mention on behalf of your country, declare it. Meraebus at mention of a wife, blushed so as to have it perceiv'd through the duskiness of his complexion. After a little pause, other persons, said he, will present you with the best rarities of their country to adorn your triumph, but I, with what I judg'd most suitable to your martial temper, for a present offer you a sword-man, inur'd to blood, and exercised in arms, so that none dare oppose him; in wrestling, whirl-bat, or any other warlike exercise, of such skill and strength, that none are able to contend with him. Accordingly he beckon'd to have him brought in presence.

He therefore came forward, and was of that stature, that when he stooped to salute Hydaspes' knees, he

still seem'd as tall as any of the rest. Immediately, without waiting for command, he stripped himself before all the company, challenging any person to single combat. When none appear'd, though the King often summon'd, by the herald; you shall receive, said Hydaspes to him, a present fit for your courage and bulk; withal commanding an elephant, of vast magnitude, to be brought forth for him: he willingly receiv'd it. The people, when the beast appear'd, laugh'd extremely at the pleasant humour of the King. With this derision taking revenge on him whom they did not dare to encounter. After Meraebus, were admitted the ambassadors from the Seri, bringing two vestments, made by insects of their country, the one of Tyrian dye, the other snowy white. Having tender'd their presents, they were rewarded by the King, with release of certain prisoners in his custody.

The Arabian legates came next, with spices and perfumes, the product of their country, in such quantities, that they perfum'd all the air around. After them, the Trogloditae, with gold, and griffins with golden bridles. Then the Blemmi, with arrows made of dragons bones, and made up in circular form: and these, O King, said they, we present you with, less costly than the offerings of others, but of service to you against the Persians on the bank of the Nile. They are more esteem'd by us, said Hydaspes, than so many talents of gold, withal inviting them to make what demands they pleased. When they requested abatement of tribute, he released it to them for ten years successively.

When these had thus made their compliments (most of them being remunerated by the King with

richer gifts than what they brought) in the last place came the Axiomati, who indeed paid no tribute, but were in league with him. They also brought presents; amongst others, an animal of strange form and nature, of the size of a camel, but of spotted skin, and cover'd with scales. His hinder parts and belly like a lion, his fore-legs and shoulders exceeding other members; a long neck, and waxing very slender, from so large a body: his head resembling a camel, in bigness twice exceeding the Lybian ostrich, horribly rowling his eyes, that seem'd as if enflam'd with red lead. His gate was still more strange, being like no other animal's, but moving the two legs on his right side together, and then those on his left, carrying forward first the one side of his body and then the other, of temper so tame and gentle by use, that his master led him up and down, with a small cord in his hand. When this creature appear'd, the multitude were amaz'd, and gave him from his various shape, the name of Camelopardalis. He was the occasion of a great disorder which thus happen'd.

There were a yoke of bulls placed before the altar of the Moon, four white horses at the altar of the Sun, ready for the sacrifice. The horses spying this strange monster, were so terrify'd that two of them broke out of their hands that held them, as also one of the bulls, and ran out wild. They could not however break through the press, the soldiers joining in a ring, and with their shields obstructing their passage. They were at once the occasion of great laughter and terror; the persons at distance shouting to see others born down, and trodden by them: all things were overturn'd that stood in their way. The clamour was so great, that

Perfina and Chariclea open'd the curtain to look out. At this time Theagenes, whether out of his natural vigour, or inspiration from the Gods, seeing his keepers dispers'd with the fright, started up from the altar where he kneel'd, and snatching from thence a cleft stick, leap'd on the back of one of the horses that were left, and using his main for a bridle, forc'd him on, and turn'd the bull that had broke loose. The spectators at first thought that he intended to make his escape, and set up a cry that they should not suffer him to pass. But they soon perceiv'd he had no such intention: for pursuing the bull, and catching hold of his tail, he drove him before him, dextrously avoiding his short turns. With this management he so broke his mettle, that he now suffer'd him to ride side by side to him, insomuch that the breath and sweat of the horse and bull mingled with each other.

They ran with their heads so even together, that the people, at distance, took the horse and bull for one creature, and applauded Theagenes as the author of a miracle. Thus were all the multitude employ'd. Chariclea in the mean time look'd on with horror, not knowing what he intended, and fear'd more for his danger than for her own life when lately at stake. Perfina perceiv'd her concern, and said to her, you are troubled, daughter, for this stranger; I confess I cannot my self help pitying his youth, but yet I hope he will escape this hazard, and be preserv'd safe for the sacrifice. How absurd is it (answer'd Chariclea) to wish him to escape death, that he may die! But, oh mother, if you can save his life, you will do a thing most grateful to me! Perfina partly suspecting her passion, said, though it be impossible for me to preserve

him, yet take courage to acquaint me with your concern with this stranger; if it has not been altogether virtuous, yet a mother's kindness knows how to indulge the frailty of a child. Chariclea then wept bitterly, and cry'd out, 'tis the extremity of my misfortune to speak to understanding persons, yet not be understood; but must be forced to an open and gross confession.

As she was now going to reveal the whole matter, she was once more hindred by a new shout amongst the people. Theagenes having now fronted the bull, quitted his horse, leaped on the bull's neck, and clasping his arms round the roots of his horns, his hands fasten'd in his fore-head tassock, his face lying between the horns, the rest of his body hanging with all its weight, down over the beast's right shoulder, insomuch that he was often trod upon; yet he so incumbred his passage by this means, and tired him, that directly over against the place where Hydaspes sat, he tumbled down on his head, but so that his hoofs were turn'd uppermost, and his horns struck into the sand, so that his head seem'd fast rooted to the earth; his legs all the while sprawling in the air. Theagenes also still held him down with his left hand, his right lifted up towards heaven; and thus with generous countenance survey'd Hydaspes and the company; provoking them to laughter with the spectacle; the bull all the while with bellowing, like a martial trumpet, sounding his conquest: the people answer'd with shouts, and promiscuously gabbling, extoll'd him to the skies. The King's servants, therefore, as they were order'd, some led Theagenes to the King, others fastning ropes to the bull's head, led him with the horses once more to the al-

tar. Hydaspes beginning some discourse with Theagenes, the people who were pleas'd with his person from the first minute they saw him, but now stupify'd at his strength and courage, in the last place envying the honour given to Meraebus his Æthiopian wrestler, with one cry, demanded that he who had received the elephant, should engage in single combat with him that conquer'd the bull. When they had long pressed for it, Hydaspes at last consented. The Æthiop was immediately put into the middle of the circle, sternly and proudly surveying all around him, stretching himself, and taking lofty vast steps, compassing an ell at every stride.

When he was come up before the council, Hydaspes spoke to Theagenes in Greek; it is the peoples desire that you undertake this combat: let it be so, said Theagenes, but after what manner? wrestling, said Hydaspes: why not rather with swords, said Theagenes, by which some honour might be gain'd; at least, with my death, content Chariclea, who, I find, conceals our affairs and forsakes me at the last. What you mean by mentioning Chariclea, said Hydaspes, I know not; but you must wrestle, and not fight with swords; for we may not suffer any blood to be shed before that of sacrifice. He understanding Hydaspes's meaning, that he fear'd lest he should be kill'd before he dy'd in sacrifice; you do well, said he, to reserve me for the Gods. With these words he put himself in posture, fixing his feet firmly to the ground, his whole body put in the best order: thus he impatiently waited the assault of his adversary.

The Æthiop seeing this, with a look of derision and indignation mixt together, ran furiously upon him,

hitting Theagenes on the neck with his elbow, as heavily as if he had struck him with a leaver; then drawing back, laughed out aloud at his own performance.

Theagenes, who was vers'd from his childhood in exercises, knew that such robustuous strength, was not directly to be engag'd, but deluded by art, expos'd the other side of his neck for a second blow, which the Barbarian repeated, and then withdrew as before: he therefore now despising him, and coming on the third time more carelessly, Theagenes slipping under his elbow, and clasping his arms round his waist, which he was scarce able to embrace, cast him quite over his shoulders, and pitcht him all on a heap, with his head first to the ground, to the hazard of his neck. The people now shouted louder than before; nor could Hydaspes longer contain himself, but leaping down from his throne, cry'd; O hard necessity of law, what a noble youth are we compell'd to destroy. Then calling him to him, said, it only now remains, that thou be crown'd for the sacrifice. This famous though unserviceable victory, deserves a crown: that I should set you free is not in my power, but as much as I can do in favour of you, I will; so that if you have any request to make to me before you die, propose it. With these words, he put a golden wreath on his head, beset with diamonds. Grant me therefore, said Theagenes, what I shall request, since you have promis'd it. If I may not escape being sacrific'd, at least let me be kill'd, by the hand of your new found daughter.

Hydaspes was stung at this motion, reflecting on Chariclea's request, which was like this, yet thought it not worth his while, nicely to search the matter: those

things, O stranger, said he, which were in my power, I commanded you to ask, and promis'd that I would grant: the law exacts, that the slayer of the sacrifice, be a wife and no virgin. But she has a husband, answer'd Theagenes: you rave, said Hydaspes, and these are words of a person under consternation of death. The fire has prov'd her free from man: unless you call Meraebus here her husband, nor can I guess how you could come to surmize so much, neither is he yet her husband, but in intention only: neither shall he ever be, said Theagenes, if I know any thing of Chariclea's mind; or if divine sacrifice can for-shew any future event. But sacrifices, said Meraebus, can give no divination till they are slain, and their intrails laid open. Wherefore, O father, you have rightly spoken, that the stranger raves with apprehension of death. Therefore if you please, let some body take him to the altar. Theagenes was accordingly led away: but Chariclea, who was a little relieved at his victory, and conceiv'd better hopes; when she saw him led again to the altar, relaps'd into sorrow. Persina comforted her, saying, it was yet possible for him to be rescu'd, if she would plainly and fully declare, what she demanded to know. Chariclea found there was no longer time for delay, and therefore freely began to tell the principal parts of her story. Hydaspes in the mean time, ask'd by his officers, if there were any of the embassadours yet unanswer'd? only the Syeneans, answer'd Harmonias, who wait with letters from Oroondates. They are newly arriv'd, and bring matters of some moment: let them also appear, said Hydaspes.

Accordingly they were brought, presenting the letters which Hydaspes read, of these contents:

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To the merciful and fortunate KING of the ÆTHIOPIANS, OROONDATES, Deputy to the Great KING.

‘ **S**INCE after conquest over me in field, you again
 ‘ overcame me in clemency, restoring me to my
 ‘ office, it will not seem strange, if you farther grant me
 ‘ a small request: a certain virgin, as she was led along
 ‘ became your prisoner of war; that she was by you
 ‘ sent into Æthiopia, I am inform’d: her I intreat you
 ‘ to restore to me, not only for her own sake, but her
 ‘ father’s. for whom I would preserve her. He has tra-
 ‘ velled far in search of her, and was taken prisoner
 ‘ during the war by my garrison at Elephantina: he has
 ‘ therefore desired me to recommend him to your cle-
 ‘ mency. You have him therefore amongst other le-
 ‘ gates, such a person as by his aspect may be known
 ‘ to be noble, and deserve what he shall beg at your
 ‘ hands. Send him therefore back to me pleased, and
 ‘ rejoice the heart of a disconsolate father.’

When Hydaspes had read this, he ask’d which was the person amongst the legates, who was mention’d in the letters, who is in search of his daughter: when they shew’d him the old man, O stranger, said Hydaspes, I will do all that Oroondates has desired: ten virgin captives only we brought away, and whereas one of them is known not to be her, do you survey the other nine; and if you find her, take her. The old man fell down to embrace his feet, and surveying the virgins, as they were brought before him, found not he amongst them; therefore he sorrowfully said, none c

these, O King, is she. I was ready to gratify you, said Hydaspes, you must blame your fortune if you cannot find her; for you are free to satisfy yourself that none other came with our camp.

When the old man had bent his brows, and wept a while, he lifted up his eyes, surveying the company around, and of a sudden ran forth as if he had been mad. When he was come up to the altar, taking off his cloak, and twisting it like a rope, he cast it about Theagenes his neck, and cry'd out in all their hearing, I have found thee, O my enemy, I have gotten thee, thou mischievous and accursed man! the officers would have taken him off, but he would not quit his hold, till he had leave to bring him before Hydaspes and the council; to whom he address himself in this manner, O King, said he, this man is the robber that has taken away my daughter even from the temple of Apollo, and now, like a pious person, he kneels before the altar. All were astonish'd at what he said, not understanding the words, but surpriz'd with the action and manner.

Hydaspes commanding him to speak more plainly, Charicles (for he was the old man) conceal'd the truth concerning Chariclea, fearing lest if she were dead by the way, he should be troubled by her true parents. But he thus briefly utter'd what could little harm him. I had a daughter, O King, if you had seen how beautiful and surpassing in wisdom, you would not blame my sorrow. She led her life in virginity, and was priestess to Diana, which is worshipp'd at Delphos. That maid, this bold Thessalian, has stoln out of the temple of Apollo, while officiating a holy embassy to that city; during the celebration of our festival. He must there-

fore be censur'd, to have offended your God the Sun (who is all one with our Apollo) and done sacrilege on his temple. A false priest of Memphis, was also his companion in this hainous fact. I went to Memphis in search of them, which I suppos'd to be the place, whither Calasiris would go: when I arrived there, I found that he was dead, and was inform'd by his son Thyamis, of all that had befallen my daughter; wherefore you shall well perform the part of a king, in accepting the deputy's request on my behalf. Here he held his peace, and wept most bitterly. What say you to this, said Hydaspes, turning to Theagenes? all that he has laid to my charge (answer'd Theagenes) is true: as to him, I am a robber, but to you, I have perform'd good service. Restore therefore, (said Hydaspes) what is not your own, to become a pure sacrifice to the Gods. Not he that did the wrong (said Theagenes) ought to make restitution; but he that has the benefit: seeing therefore you have her, do you restore her, Chariclea is the person, whom he also will own to be your daughter. No man could longer contain himself: Syfima-thres kept silence a long time, notwithstanding he knew the whole mystery, till it were bolted out by little and little: then coming forth, he embraced Charicles, and said, your adoptive daughter, whom I once deliver'd to you, is well, found, and prov'd to be daughter to the King, which you yourself also well know. Chariclea also ran forth from the tabernacle, like one distracted, without regard to her quality, or years, and falling at Charicles his feet, said, O father, no less dear to me, than my natural parent, take what revenge you please upon me, notwithstanding all the excuse that I have of the Gods commands for what I did.

Perfina also turning to Hydaspes, said, assure yourself, Sir, that it is so, this young Grecian is your daughter's husband. The people were overjoy'd at the discovery, though they imperfectly understood it, or rather were divinely inspired with the knowledge thereof. Contraries were reconcil'd to attend this wonder: sorrow being join'd with mirth, and tears with smiles; the cruel slaughter, which was every moment expected, turn'd into a holy and bloodless sacrifice.

O wisest of men, said Hydaspes to Syfimathres, instruct us what we are to do? to decline the sacrifice of the Gods, is sacrilege, and to kill the innocent, and such as they favour, impious.

Then Syfimathres (not in the Grecian language as before) but in Æthiopian, to be understood of all, thus exprest himself. O King, said he, darkness is sometimes thrown over the most discerning understandings, to produce the greater joy. You ought long since, to have been sensible, that the Gods would not permit this sacrifice, resolving to make your daughter Chariclea, happy in all her desires; accordingly they have brought her foster-father hither, from the midst of Greece: they have likewise sent fright, and disorder to disturb the sacrifices, as signifying, that more agreeable offerings should be made: they have lastly shewn you a bridegroom for your daughter; this Grecian youth, whom they have with miracles deliver'd. Wherefore let us obey their pleasure, and no more offend them with human victims, whose best sacrifices, are prayers and obedience.

Syfimathres thundred out this with a voice loud enough to be heard by all the people. Then Hydaspes taking Chariclea and Theagenes by the hands

aloud also in the same language; my good people, since the Gods have thus declared their pleasure, religion forbids us to resist their will: and therefore let the same Gods who have brought this stupendous work about, and you my people who have all along acted in concert with their decrees, be witnesses this day, that I pronounce this couple to be man and wife, and give my consent that they enjoy the rights of a conjugal union; and may the sacrifice we are about to offer, confirm the sacred band between them.

At hearing this the army gave a shout, and signified their approbation, by clapping their hands. After which Hydaspes approaching the altar, and being about to begin the Sacra, cried out: O our lord the sun, and thou queen of heaven the moon! if Theagenes and Charicles are pronounced man and wife with your consent, accept their ministration at your altars. With which taking off his own and Persina's mitres, the badges of their priesthood, he set his own upon Theagenes, and the other upon Charicles's head; which put Charicles in mind of the oracle delivered at Delphos, the God's prediction being remarkably fulfilled in this action of Hydaspes; namely that which, speaking of the young couple's flying from Delphos, says,

To fairer climes at last they shall arrive,
 Where Sol his vertic chariot drives:
 There, Virtue's high reward, a sacred crown
 Their sun-burnt temples shall surround.

The young couple therefore crown'd with mitres, and by that rite invested with the priesthood, after they had finished the sacrifice in due manner, were carried

in chariots to Meroe, with torches lighted, and pipes and hautboys playing before them; Hydaspes and Theagenes in one drawn by horses; Syfmathres and Charicles in another of the like kind; Persina and Chariclea in a third, drawn by white oxen; the people dancing and huzzaing all the way by their sides. At which place their nuptials were more fully consummated, and the solemnity carried on with the utmost glory and splendor.

Thus ends the history of Theagenes and Chariclea. Compiled by Heliodorus a Phoenician of Emesa, son of Theodosius, of the race of Apello.

F I N I S.